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Jan.
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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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CZECHOSLOVAKIA!

Remember August 21!

"To be dominated is evil; to dominate others is worse"

by JAROSLAV VAJDA *

This slogan won't be scribbled on the walls of Czechoslovakia's cities, but you can be sure it will be engraved in every heart that lived through the still shocking invasion of 1968.

Eleven hundred years of on and off occupation have convinced this nation of 14.5 million in the heart of Europe that survival depends on remembering. Vladimir Nabokov, who has made a deep study of memory, notes in his latest book (Ada or Ardor): "You lose your immorality when you lose your memory . . . It is only through memory that we possess the past."

If the survival of Israel and of its faith was linked to the annual commemoration of the Passover and the repeated recital of its events, and the existence of Christianity depends on the frequent celebration of the Lord's Supper ("in remembrance of Me"), and if the malefactor's eternal hope rested on the crucified Savior's remembrance of him — one can readily comprehend the significance of anniversaries and their importance, especially for people living in hope.

August 21, 1968 will be remembered in Czechoslovakia. And it must be remembered by the rest of the world that cares about its own and its neighbor's freedom.

As I recall the week preceding the invasion in Bratislava, the capital of Slovakia, certain events and remarks take on weightier significance.

A university student, enjoying with countrymen the fruits of the freedom he and his friends had precipitated the year before, broke down before me on the morning of the invasion and cried: "The world will wring its hands and shake its head over what is happening here today, but it will soon forget. What's the use!"

A reform leader, saying goodbye to us the evening of August 21, was trying manfully to maintain his composure as he assisted us in fleeing to the sanctuary of the free West. I felt helpless and cowardly leaving. "What can we do to help?" I asked. "Nothing," he said. "We do not want to see World War III begin over this." As a Christian I groped for a word of encouragement. It seemed like a weak and hollow suggestion, but I said: "At least we'll pray for you." He didn't laugh. "You know," he said, "we need that as much as anything. It's one way of remembering."

And the border guard, as we were leaving the country, added to his farewell: "We won't give up. Don't forget us."

There is so much to remember. The events before and immediately after the invasion are as fresh and clear in my mind as the moment they occurred.

Item: The smiling face of Alexander Dubcek, enjoying the support of more than 90 per cent of the population, mostly non-members of the Communist Party, stating the purpose of his unique reform program: "We want to give socialism a human face."

Item: The open borders, into and out of the country, the sunniest spot behind the Iron Curtain. Citizens, free to travel abroad at last, preferring to return to their open cage, hopeful of acquiring even greater freedom. Remembering a visit three years earlier, I did not expect the casual and cheerful crossing of the same border in 1968. Czechoslovakia had become a country to visit, not to flee from.

Item: An almost completely free press and communications media. Cartoons lampooning the foibles of socialism and government leaders without fear of reprisal. TV documentaries exposing negative national conditions, and the government welcoming constructive criticism.

Item: Two weeks before my arrival in Bratislava, Russia and Czechoslovakia had signed a pact in the historic Town Hall. At that time a student had painted on the face of the Comenius University administration building, about 30 feet above the street, the slogan: "To be dominated is evil; to dominate others is worse." The words were still there to greet the invaders on August 21.

Item: Some 50,000 political prisoners were being rehabilitated, that is, given a clean bill of health, cleared of false charges, and returned to former occupations. Unjustly condemned and executed leaders had their good name restored for the historical record. Names and writings banned for decades were reappearing. The average person was still trying to get used to speaking openly without fear of midnight arrest.

Item: In contrast to my previous visit, people were openly happy; they were hopeful that their daring experiment would work and provide a pattern for other socialist satellites; the creative arts were burgeoning; building and trade were breaking out of a 20-year repression. Everyone seemed to be racing to make up for lost time, or rushing to beat an ominous deadline they secretly sensed was not far off. It was too good not to end.

Item: Long empty churches were now crowded. We had to walk around two overflow crowds standing on the sidewalk outside Roman Catholic churches. Inside, prayers were being offered for the national leaders. The Lutheran mother church in the capital was petitioning for the resumption of Sunday morning broadcasts after a silence of 20 years. After two decades, children would again be able to attend religious instruction classes without intimidation. Young people were returning to the church. Hundreds of priests, nuns and pastors were being released from years of imprisonment. The "paper shortage" was easing for religious books and periodicals. Christians were being restored to first-class citizenship.

Who could ever forget those exhilarating 221 days?

And who could ever forget the sudden termination of that "spring"?

Together with the stunned populace we awoke at three in the morning to the drone of incoming airplanes and the endless rumble of tanks and trucks passing beneath our window. It was a scene out of "Twilight Zone." Soldiers with tommy-guns poster at every intersection, people clustered at bus stops deciding whether to go to work, the doors to public buildings barred, people on the streets listening to transistor radios and engaging the teen-age invaders in conversation.

The first radio announcement is repeated through the pre-dawn hours: "We confirm the invasion of our country by the troops of five Warsaw Pact nations. Please maintain calm. Do not commit any acts of provocation. Listen for further bulletins."

At 7:00 a.m. the TV station goes on the air, repeating the same announcement, reporting the step by step progress of the occupation, reading dozens of telegrams and communications from every labor union and official organization, pledging loyalty and support to the "legally constituted government of Dubcek, Svoboda, Cernik and Smrkovsky." The TV lounges are jammed with dazed and depressed listeners. There is no communication with the outside world. All travel in and out of the country is halted. Foreigners are advised to wait for instructions. TV announcers, barricaded in their studios, appeal to Vienna TV to tape the transmissions for the outside world so long as they can telecast. Views of the invading troops and the passive resisters are shown from the rooftop of the TV building.

At noon hundreds of citizens, must young people who had never known political freedom prior to January 1968, gather at the base of the only bridge crossing the Danube into Czechoslovakia at the Austrian border. They form a wall of flesh to stop the incoming tanks and armored trucks. The police open a path for departing citizens in cars, trucks and busses, but they refuse to allow the military vehicles entry. The crowd, in appreciation, bounces the laughing policemen on its shoulders. But the pleasure is short-lived. An armored truck comes down the center lane of the bridge, cannon firing into the air, and disperses the crowd. Young people climb onto the truck, beating it with sticks and fists, but the resistance is futile. The machine gun is fired over the heads of the demonstrators and lowers foot by foot until everyone scatters. A flag bearing student falls to the street, bleeding from the stomach. He is dragged off by his comrades under fire. A 17-year-old girl, standing on the steps of the university building, screams "Fascist!" at a passing armored truck and is shot to death by a nervous Russian "liberator."

An hour later a new demonstration builds. People walk down Roosevelt Avenue lined with dozens of diagonally parked tanks, questioning the perplexed crews or telling them in Russian to go home. Editors and their printers appear on Red Liberation Square distributing armfuls of a single sheet final edition of the daily paper which they published on a secret press. The copies are free.

New friends and acquaintances who regaled us with open hospitality the day before are now desperate. "We must leave the country," they say, "or we face a worse hell than before." 50,000 of them have the same idea. Some nourish a flickering hope that a united country can hold out for a while against an invader who is having trouble finding collaborators, but they are realistic enough to know that a small minority in key positions can revert the country to its previous night. If there was any friendship or respect for their compulsory allies prior to August 21, it was gone for good. The occupiers might control their bodies and buildings, but their minds, their hearts, their will — and their memories — were out of reach.

Memory. This would be their hidden flame of hope. All events have their anniversaries. And the heart cannot be prevented from observing them.

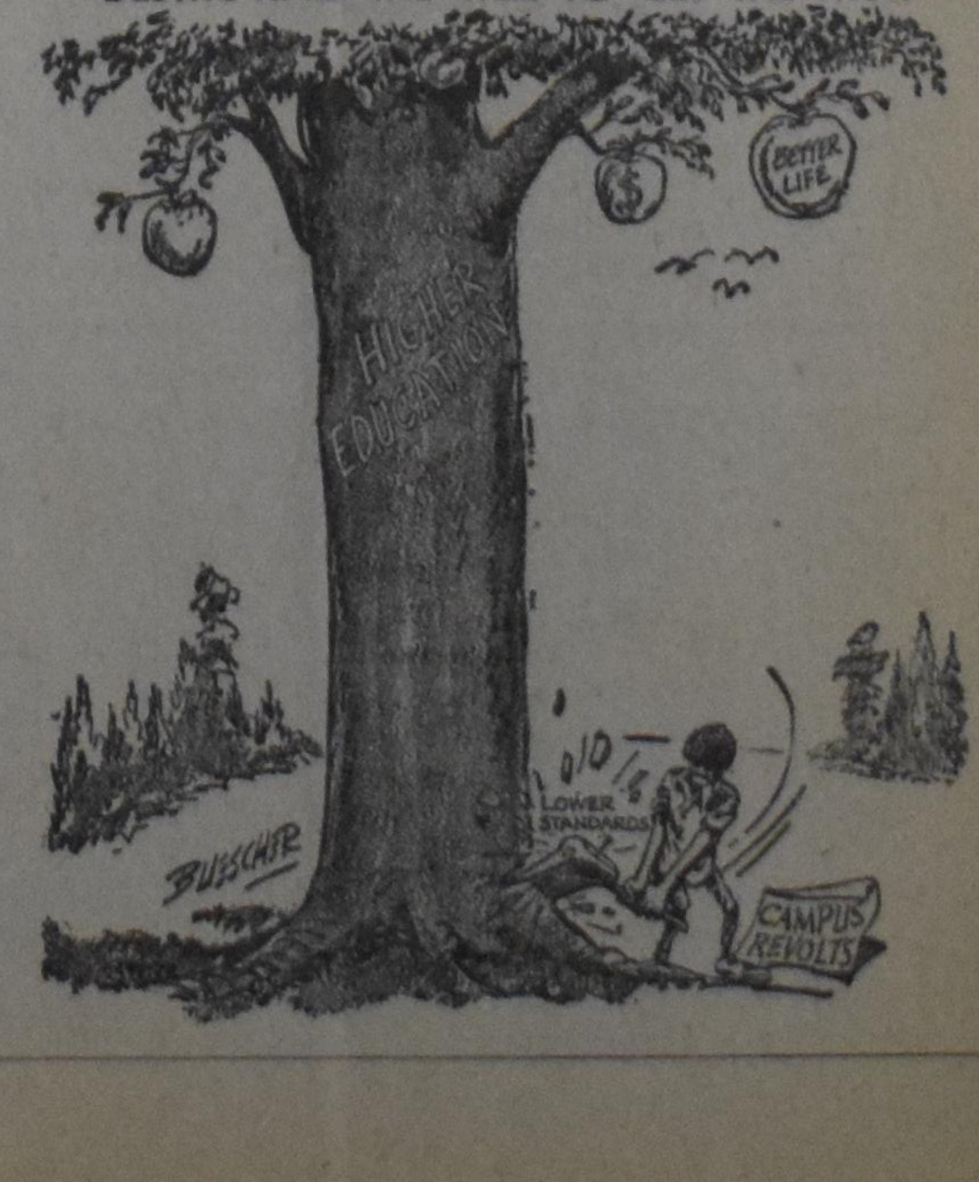
In October they would be remembering the 50th anniversary of their country's founding in the ashes of bankrupt empire and devastating war. In January — the beginning of the Dubcek "spring." On May Day — their forced marriage to communism with its mask removed. And other dates — birthdays or death days of national heroes, not one of whom is a military hero or national tyrant.

And August 21 — a day to remember.

To remember, without vengeance, but with patient hope, and thereby to live.

* The Rev. Mr. Vajda, editor of This Day magazine, monthly periodical of Concordia Publishing House, St. Louis, Mo., and Lutheran pastor, spent a week in Bratislava, the capital of his ancestral land of Slovakia, attending an abruptly shortened summer seminar on Slovak Language and Culture in 1968.

DESTROYING THE TREE TO GET THE FRUIT



Synod of the Christian Reformed Church 1969

Two of the things that were very evident at this synodical meeting were growth and development. There is expansion and change in almost every area of our denomination. Many welcome this with delight, among them the younger generation. Some, especially the older generation, find it difficult to understand and appreciate at times, and they watch things develop with concern.

OUR SCHOOLS

We have a beautiful seminary building on the Knollcrest Campus, designed for about 150 students. With an enrollment of more than 180 last year, things were a bit crowded.

The expansion and change, however, were in the faculty. Rev. R. Recker who was a missionary for 15 years on the Nigerian field, and taught part time at Calvin Seminary the last two years, was appointed to the chair of Missions. And he has accepted this position. Dr. T. Minnema, professor of Bible at our College, was appointed as lecturer in Ethics for the coming year. Dr. S. Woudstra was appointed as lecturer in Old Testament for the coming year, while Dr. M. Woudstra will be away on sabbathical leave. Synod also approved a third chair in Practical Theology. Nominations to fill this chair will be presented to synod of 1970.

In the college program synod approved the building of a classroom-administration-faculty center, of a general services center and of residence hall no. 5, at a total cost of $4,000,000. Loans can be obtained for this at the very low cost of 3%, and a condition for the building is that the Franklin Campus must be sold. And for this sale there seem to be very good prospects.

THE BANNER

Three candidates for the position of editor of The Banner were interviewed on the floor of classis. The 3 hours of the interview were certainly not among the least interesting. Dr. Lester Dekoster was chosen. Dr. Dekoster is director of the Calvin library, and a non-ordained man. During the interview he impressed us as a straightforward man, deeply concerned and informed about the conditions of the world in which we live, and deeply convinced of the great contribution the church, loyal to the Word of God, can and must make. When he will take over as editor of The Banner, next year after careful preparation, we can look forward to drastic and exciting changes.

OUR DENOMINATION

Synod approved the formation of a new classis, the 37th. Classis Pacific Northwest will be split into two.

We learned of a new congregation in the Chicago area, the Korean Bible Church, that was added to our denomination.

Three men left the ministry for various reasons, but three others were admitted to the ministry of the Christian Reformed Church, and 48 Calvin Seminary graduates were declared candidates.

APPROVED BIBLE VERSION

For many years only two bible translations were synodically approved for pulpit use, the King James, and the American Standard Version. At one time, in 1954, synod even forbade the use of the Revised Standard Version, because it was felt that liberal tendencies had influenced the translation. Careful study over a number of years, has shown that these fears were without ground. And this year synod declared that the Revised Standard Version is acceptable for use in our worship services. It was even expressed on the floor of synod that this translation is not modern enough to suit our times, it suffers of many archaic expressions. And so we look forward to an even better translation.

THE BACK TO GOD HOUR

Synod authorized the Back to God Hour to expand broadcasting over the facilities of Trans World Radio. TWR has two of the most powerful radio transmitters in Monte Carlo and on the island of Bonaire. Initially the cost for the Back to God Hour will be $100,000 per year. This will be met from sources other than quotas. For this money programs will be broadcast daily for 1½ hours in Spanish, Portuguese and English, all over the world. The possibilities are tremendous and exciting.

FOREIGN MISSIONS

Our Foreign Missions program has expanded tremendously over the last 30 years, from 2 to 12 fields; from 41 to 150 workers; from a budget of $101,000 to a budget of $3,259,100. Now it has become time to increase the staff in our home office. The burden has become far too heavy for Rev. H. Evenhouse, our executive director. Therefore Rev. E. Rubing, who expects to defend his dissertation about the African field, where he has worked as missionary for a number of years, at the Free University, was appointed as secretary of recruitment and orientation. And in the future, we hope to add, gradually 3 area secretaries, one for Nigeria, one for the Far East and one for Latin America.

There are many other areas which give evidence of change and expansion, but report on them must wait until later. Jack Quartel.

(See also page 5)

Church Announcements

CHR. REF. CHURCH

Called:

to Edmonton, Trinity, Rev. J. D. Pereboom of Williamsburg. Ont

BEACH EVANGELISM

The Bethany Christian Reformed Church in cooperation with the Christian Reformed Churches of Belleville and Trenton plans to continue again its Summer Program of Beach Evangelism in the Outlet Provincial Park near Picton, Ontario.

This program which was started seven years ago has enabled us to witness about our Saviour to people of many backgrounds, including Jews, Roman Catholics and some with no church affiliation. The primary objective of this program is to bring the Good News of the gospel to as many as possible in complete dependence upon the Holy Spirit.

The evangelism services are held in the Amphi-theatre of the Outlet Provincial Park every Sunday at 11.00 A.M. from June 29th through August 31st. In addition to these services there will also be an Open Air Vacation Bible School which also will be held in the park from July 7th through August 1st.

Due to these services the time of the regular morning worship service has been changed from 10.00 A.M. to 9.30 A.M.

All vacationers in the Picton-Bloomfield area are cordially invited to worship with us.

In behalf of the combined Evangelism Societies,
(Rev.) Peter Breedveld.

PULPIT SUPPLY

ATTENTION C. R. MINISTERS

Will you be vacationing in Nova Scotia? The Halifax Christian Reformed Church is offering free lodging with kitchen facilities in return for conducting the services on one or more Sundays in August. Pulpit supply is needed for August 10, 17, 24. Accommodation is available for up to seven persons. Please write to Mr. D. Poel, Apt. C-411, Brentwood Apartments, Olivet Street, Halifax, Nova Scotia.

PULPIT SUPPLY REQUESTED

for all services on July 20 and 27 and August 3 by the Newmarket Christian Reformed Church. Will ministers able to help please contact Mr. D. Radersma, 685 Queen St., Newmarket, phone 895-2098.

FIRST CHRISTIAN SOCIAL CONGRESS IN SIOUX CENTER, IOWA

From July 8 through July 10 the First Christian Social Congress will be held in Sioux Center, Iowa, which is organized by the Christian Action Foundation. The speakers will be E. L. M. Hebden Taylor on "Christian Action — Challenge of our Age", Bernard J. Haan on "Christian Action and the Church", John B. Hulst on "Christian Action — Pro Rege", John C. Vander Stelt on "Christian Action and Sphere Sovereignty", Louis M. Tamminga on "Christian Action — Our Program", Henry B. Vanden Heuvel on "Christian Action — You and Your Neighbor", while in the mass meeting Dr. Joel Nederhood will speak on "Christian Action — Is it Practical?"

In February 1966, some 150 Christian believers of the Mid West of the United States, from various walks of life, came together to consider how they could be Christian disciples in today's world. It marked the birthday of the Christian Action Foundation (C.A.F.). They came to see that discipleship embraces the totality of life, not just devotional and Church life. Recognizing the unique importance of the Church as Christ's institution of redemption among men, they came to see that Christians must live that redemption in all sectors of human experience, far beyond the boundaries of the Church. They came to see that Christian discipleship must be exercised in the company of disciples, expressing the unity of Believers as members of the Body of Christ, in every area of life. They came to see that Christian discipleship must be exercised not in isolation from the world, but on its main street, bringing the Master's concern to the market place, the bargaining table, the rehabilitation centre, the welfare office, the government council, the legislative chambers, the hall of learning, the journalist's desk, and the artist's workshop.

The organization has since grown, so that in different places chapters and Regional Board are formed.

Now for the first time the members and guests will meet in a national Christian Social Congress.

P.O.W.

A depressed Christian is a prisoner of war under power of the enemy, unable to serve the rightful King.

—W. G. Stally.

Spreuken Eenendertig

Laatst op een ochtend, toen ik erg tegen een bijzonder drukke dag opzag, lazen we aan tafel na het ontbijt uit Spreuken 31. U weet wel het hoofdstuk waarin de lof der degelijke huisvrouw wordt bezongen! Ik werd getroffen door de woorden uit vers 25: "Kracht en luister is haar gewaad, den komende dag lacht zij toe." Ineens kwam voor mij de komende dag ook in een ander licht te staan. Toelachen, het klinkt al zo ontspannen! Het was niet de eerste keer dat ik door dit hoofdstuk, of door een gedeelte ervan, geboeid werd. Ook zal ik de enige niet zijn op wie het indruk maakt. Meer dan één "Moeder in Israel" heeft me verteld dat haar man dit hoofdstuk had gelezen nadat ze, op de ochtend na hun trouwdag, de allereerste maaltijd in eigen huis hadden genoten.

Is het eigenlijk niet frappant, dat juist aan het werk van een huisvrouw, waarover vaak de schouders wat worden opgehaald en waarop door velen toch wat uit de hoogte wordt neergezien, in de Bijbel bijna een heel hoofdstuk wordt gewijd? Geen enkel ander werk of beroep wordt die aandacht toebedeeld.

Uit dit hoofdstuk blijkt ook wel duidelijk hoe veelomvattend het werk van ons, huisvrouwen is. Er mogen dan mannen, en ook veel vrouwen zijn, die denken dat het maar een peuleschilletje is, een meer of minder aangename vulling van de tijd die zijzelf met werken doorbrengen, wij weten wel beter. Misschien hebben we er indertijd, voordat we trouwden bijvoorbeeld en er werkelijk vóór kwamen te staan, ook wel wat luchtig over gedacht. Zo is het mij tenminste wel vergaan. Wie zou er nu geen huis schoon kunnen houden, of kousen kunnen stoppen? Wassen en strijken kon iedereen en een warme maaltijd bereiden zou ook geen onmogelijke opgave blijken te zijn. Zo dacht ik, totdat ik in de praktijk erg onzacht met mijn neus op de werkelijkheid werd gedrukt. Hoe vaak heb ik toen niet (en soms doe ik dat nóg wel), met jaloerse ogen gekeken hoe sommigen van mijn "vakgenoten" zonder blijkbare inspanning het heerlijkste gebak uit de oven op tafel zetten, geurige soepen kookten, uit een oude jas een keurig pakje voor Jantje naaiden, of in tien minuten tijd een ordeloze keuken netjes aan kant hadden. In die tijd ben ik ook meer aandacht aan Spreuken 31 gaan besteden. Het heeft me bemoedigd omdat dus bleek dat huisvrouwelijk werk beslist de moeite waard is. Het heeft me aangespoord en het werd een ideaal dat me nog steeds voor ogen staat: net zo'n goede huisvrouw te worden als waarvan Lemuël spreekt!

Wie kon dan ook mijn verrassing schatten toen ik op de ochtend van onze dertiende trouwdag, (ach wat is dat alweer lang geleden!) beneden kwam en op de plaats waar ik mijn dagtaak begin, in de keuken dus, een zelfgemaakte anniversary kaart van een van de kinderen vond, waarop ze netjes de verzen 28 en 29 uit dit hoofdstuk geschreven had! Wat een bemoedigende ervaring! Tegelijk maakte het me nederig want niemand wist beter dan ikzelf, hoe ver ik nog van dit ideaal-beeld verwijderd was! Maar dat te weten brengt me toch niet meer van mijn stuk. Daar heb ik een middel voor gevonden, een middel dat naar twee kanten werkt. Ik ga er in zo'n bui n.l. weer eens voor zitten om de woorden van Lemuel te lezen. Dan bezin ik me weer op wat er allemaal niet voor komt kijken om een all-round huisvrouw te zijn. In de eerste plaats: Wees een steun voor je man! Handelsgeest komt ook goed van pas. Zorg ervoor dat je tijd overhoudt om je eenzame of minder bedeelde naaste te bezoeken, met een aardigheidje misschien maar in elk geval met een open hart! Regeren is vooruit zien! Stop dus eens wat in een spaarpotje voor de komende winter als er weer warme jassen en laarzen gekocht zullen moeten worden. En weersta de verleiding om dat tientje dat voor Johnny's jacket bestemd was, aan dat leuke hoedje voor jezelf te besteden! Hoewel..., de huisvrouw uit Spreuken wist zich ook wél te kleden, je krijgt zelfs de indruk dat dat bij haar plichten hoorde. Maar ja, daar moet je dan ook huisvrouw voor zijn om te weten wanneer je de verleiding moet weerstaan en wanneer het tijd is om jezelf eens mooi te maken. Het blijkt ook nodig te zijn om met wijsheid en vriendelijke onderwijzing te kunnen spreken. Hoe bereiken we dat? Lees maar veel in de Bijbel en pleit in je gebed op het woord uit Jacobus 1:5.

Ben ik zo dan weer eens doordrongen van de eisen die er aan een goede huisvrouw gesteld worden, dan laat ik ook de andere kant op me inwerken. Dan lees ik dat het de vrouw die ons hier beschreven wordt, ook maar niet vanzelf afging. Het woei haar heus niet aan. Goed, ze had dienstmeisjes, een ongekende weelde voor ons. Maar wij hebben onze electrische apparaten, die had zij weer niet. Ook liet ze zich door haar dienstboden het ontbijt niet op bed brengen! Integendeel, zelf stond ze blijkbaar het eerste op, als het nog nacht was. Ze wist haar handen uit de mouwen te steken, lezen we in vers 17. Dan moeten wij dus ook maar niet versagen en het nog maar weer eens gaan proberen!

Gelukkig de vrouwen die zo nu en dan eens een complimentje of een bloemetje van manlief krijgen. Of een linkse zoen van een zoon die in een helder ogenblik ineens ziet dat er een zorgende moeder achter zijn altijd-weer-op-tijd-schone overhemden en zijn geperste broeken staat. En het bosje paardebloemen uit een paar klevende kinderknuistjes vertolkt vast en zeker soortgelijke gevoelens!

Toch moet de climax nu nog komen. We zullen nu eenmaal nooit één van allen een volmaakte huisvrouw worden, al moeten we er wel naar streven. Het zal ook altijd wel zo blijven dat het de een veel handiger afgaat dan de ander. Wanhoop niet!

Véél is belangrijk, maar.... een vrouw die de Here vreest, die is te prijzen! Die vreze des Heren hangt niet van onze gaven en talenten af. Het wordt ons door de Heilige Geest, op ons verzoek, geschonken!

Linda.

A hand and a heart

Many that walk — unwittingly seek,
Such that do talk with irresolute feet.
Many the corners these orphans turn by,
Souls of the needy, the lost and the shy.
They linger at windows and hide in the shadows;
They finger with commonplace thoughts like old toys;
They smile through a mask of polite human fear
And file to their task of but meaningless cheer.

Many that race — for these roads run down,
Such that keep pace with a dissolute crown,
Still faster they walk or else they must fall:
Prostitutes, businessmen, thieves, housewives, all.
Their laughter at parties is mingled with horror
That after this gathering nothing will change;
They down yet one more to distance that sorrow
And frown at the chore of senseless tomorrow.

Many that pass — not turning their eye,
Wandering mass of a swept-along sky.
Many that say much, yet see not the need
To wrestle with satan over their creed
They sing from their hymnals and listen to sermons;
They bring with conviction their small Sunday vow;
Then back to their house where sordid defiance
Cries black is not spouse of holy alliance.

Many that sigh — yet vigilance sleeps
When such pass by, and complacency reaps.
Such are as they are — still, they know the way,
Yet devilish pride commands them to stray.
They know that Calv'ry encompassed all people,
Yet show not compassion calls all to the cross.
Their smile has no heart for the wavering feet,
For while they take part, they pass by on the street.

Christine Praamsma.

REST IN THE LORD

Saviour, long Thy saints have
waited,
Centuries have passed away
Since the promise first was given
Of a glorious Advant Day.
Grey and old the world is growing,
Loud the scoffers' boast is heard;
But our hearts are peaceful,
knowing
We may rest upon Thy Word.

OUR HIGHEST JOY

A man cannot have the kingdom of God first and then at times, by way of relaxation, throw it off and seek his own enjoyment in the things of the world. People have an idea that life will become too solemn, too great a strain if they have the kingdom of God first continually. Every Christian feels at once how wrong it is to think thus. The presence of the love of God must every moment be our highest joy.

—Andrew Murray.

DATA CENTRE

July 1-Aug. 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
July 2-Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
July 8-10	First Chr. Social Congress, Dordt College, Sioux Center, Iowa.
August 1-4	A.A.C.S. Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
August 22-25	A.A.C.S. Study Conference, Edmonton, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 27	Dr. Joel H. Nederhood will speak on "Healing the Generation Gap", in Knox Presbyterian Church, Toronto.
August 29-Sep. 1	A.A.C.S. Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
August 31	Dr. Joel H. Nederhood speaks on "Before we eat" (a Labour Day message) on the "Back to God" Radio Hour.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Some topics as Bolton Conference.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
July 10	July 4	July 2 noon
July 17	July 11	July 9 noon
July 24	July 18	July 16 noon
July 31	NO ISSUE	(Holidays)

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.

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GELOOF EN WETENSCHAP

Het gesprek over de autoriteit van de bijbel en over de evolutie is onder ons nog niet verstomd. Ten diepste gaat het over de vraag wat wij geloven moeten en mogen. Het raakt de kernpunten van ons christelijk belijden en een dergelijk gesprek doet men niet in een paar weken af.

Nu is het natuurlijk niet hetzelfde als je over de autoriteit van de bijbel spreekt en over de evolutie. Maar er zijn toch wel zoveel aanrakingspunten, dat je gemakkelijk van het een op het ander komt.

Elders op deze bladzijde vinden onze lezers een verslag van een seminar, dat Dr. L. Praamsma heeft bijgewoond en waar verschillende "scientisten" van naam hun mening ten aanzien van de evolutie gedachte hebben gegeven. Uit dit verslag blijkt onder andere wel heel duidelijk, dat er onder de hedendaagse wetenschapsmensen niet gelijk over creationisme en evolutie wordt gedacht. In andere woorden, men kan wel degelijk wetenschappelijk zijn en toch aan de schepping van God geloven.

Eveneens in dit nummer vindt men een ingezonden stuk van Mr. J. Schaafsma uit Toronto, waarin opnieuw het vraagstuk van het bijbels gezag wordt besproken. Ons inziens stelt de schrijver terecht, dat het uiteindelijk de Heilige Geest is, die ons doet geloven. Het is niet ons verstandelijk overleg en het zijn niet de wetenschappelijke vindingen, maar het is de genade van de Geest van God, die ons tot geloof in de Heilige Geest brengt. Evenmin wacht ons geloof op bevestiging van wetenschappelijke zijde. De feiten of vindingen moeten ons geloof niet in het gelijk stellen. Geloven is juist iets voor zeker en waar houden, ZONDER dat er bewijs voorhanden is. Geloof behoeft niet bewezen te worden, het is zelf een bewijs (van de zaken, die men niet ziet (Hebr. 11:1).

Daarmee is natuurlijk niet gezegd, dat op deze wijze alle vragen zijn opgelost. Natuurlijk niet. Bovendien doen wij er goed aan te bedenken, dat de wetenschap, die ons moet helpen de vragen op te lossen, zichzelf telkens weer corrigeert. Denkbeelden, die vijftig of honderd jaar geleden onomstotelijk leken, zijn reeds weer vervangen door anderen. En de standpunten, die nu worden ingenomen, zullen straks opnieuw door nieuwere worden vervangen.

Maar het geloof blijft staan. Dat verandert niet. Tradities mogen veranderen en wij mogen andere opvattingen hebben dan vorige geslachten. Maar ons geloof in God door Jezus Christus is in wezen gelijk aan dat van hen, die honderden of duizenden jaren voor ons geleefd hebben.

En dat geloof belijdt God als de Schepper van hemel en aarde. En als je dan de verslagen leest van mensen, die in het heelal gevlogen hebben in de richting van de maan of die de maan omgevlogen zijn, dan kan dit geloof je alleen maar tot meer aanbidding brengen. Maar zelfs als je hier op de aarde oren en ogen openzet, dan brengt dit geloof je tot aanbidding. Om een paar dingen te noemen: Hoe komt het dat het in een bijenkorf constant 94° Fahrenheit is, ook al is het nog zo koud of nog zo heet buiten de korf? Of hoe komt het dat de "golden plover" 's winters in Hawaii gevonden wordt en 's zomers in Alaska? Migratie zult U zeggen. Maar wie leert die vogels te migreren? Vooral als men bedenkt, dat de jongen een week later vertrekken (naar Hawaii of naar Alaska) dan de oudere vogels. Of hoe komt het dat de vleermuis nergens tegenaan vliegt, ook al wordt alle licht van maan en sterren door de wolken ontnomen, en dat hij al vliegende voedsel vangt? Of hoe komt het dat uw oog een uiterst gevoelige lichtmeter heeft, die zich dadelijk afstelt op het licht? Een dergelijke lens heeft men in de fotografie nog niet kunnen nabootsen. Of hoe komt het dat het menselijk hart 100.000 slagen per dag maakt, met een gemiddelde leeftijd van 70 jaar lang, zonder dat dit hart een krachtbron heeft of smering ontvangt?

Och, dergelijke vragen zouden natuurlijk gemakkelijk aan te vullen zijn. Kijk maar om u heen in de natuur, die momenteel zo weelderig bloeit. Op een klein stukje grond, waarvan de samenstelling geheel gelijk is, kan men allerlei soorten planten kweken, die alle geheel afwijkende bloemen in geheel afwijkende kleuren te voorschijn brengen.

Als men er oog voor heeft, dan geeft de natuur rondom ons zoveel reden om de Schepper te aanbidden, dat men haast zou vergeten, dat er nog zoiets is als een evolutie theorie. Natuurlijk, dat is niet erg wetenschappelijk gezegd. Maar dat is het misschien precies. De wetenschap geeft mij het geloof niet. Zij kan dit geloof niet geven. De wetenschap kan alleen maar dienen om te ontleden, om te doen zien hoe alles in elkaar zit, hoe alles functioneert. De wetenschap moet dienen om mij tot meer aanbidding van de Schepper te brengen, die in Jezus Christus mijn Vader is.

Wij willen in het geheel niet ontkennen, dat de wetenschap kritisch te werk moet gaan. Maar wij hebben wel onze bedenkingen, als de wetenschap, ook de theologische wetenschap, zich onledig houdt met het opsporen van (schijnbare) verschillen en tegenstellingen, en die dan met nadruk publiceert, zonder eerst grondig te onderzoeken of wat een verschil of tegenstelling lijkt, dit inderdaad ook is. De wetenschap, en zeker de christelijke wetenschap, heeft een dienende taak, teneinde de gelovigen tot "volmaking" te brengen. En als de wetenschap, ook de theologische wetenschap bemerkt, dat het geloof van christenen niet wordt bevestigd, maar wordt verzwakt of aan het wankelen gebracht, mag ze zich wel afvragen of zij op de goede weg is.

D.F.

Creation, Evolution and the Facts of Science

It was a most interesting Seminar which was held on Saturday, June 7 in the McMaster University of Hamilton under the name 'Bible-Science' Seminar; that word 'Seminar' has nothing to do with any theological Seminary but expresses only that some men of science offer a course on a certain subject; in this case the subject was mainly 'evolution'. The attendance amounted to about 500 persons, evidently there being great interest in the uncommon occurrence of four men of science with great skill defending the position of the creationist, not that of the evolutionist.

Who were these four men of science?

The first one was prof. Klotz, Ph.D., chairman of the division of Natural Sciences at Concordia Senior College, author of the well-known work GENES, GENESIS AND EVOLUTION.

The second one was prof. H. L. Armstrong, M.Sc., professor of Physics at Queen's University in Kingston, Ont.

The third one was dr. Evan V. Shute, the well-known Canadian physician who wrote the book FLAWS IN THE THEORY OF EVOLUTION.

And the fourth one was prof. Clifford L. Burdick, Ph.D., by profession a consulting geologist in Tucson, Arizona.

It was a most remarkable thing to hear from the mouth of two of these speakers that they had been educated as traditional and sincere supporters of the theory of evolution; and that as a result of their own research-work they had changed their position because they found out that the facts simply did not support the theory which had been hammered into their heads by their instructors.

Dr. Shute started his speach by pointing to the 'intolerant religion' of the evolutionists. In his younger years he had been made to believe that evolution was a proven fact and a first-ranking scientific dogma, but from youth his hobby had been the study of insects, and precisely in that area the theory did not fit (as he has shown extensively in his above-mentioned book). He had followed then the great debate between the British professors Dewar and Haldane, and he was convinced that the anti-evolutionist Dewar had the better arguments; his eyes had been opened for the 'flaws in the theory of evolution', but since then he had also met the intolerance of the proponents of this doctrine.

Prof. Burdick started his speech in the same manner. He had been an evolutionist by reason of his education, but he had also studied the works of the first-ranking, but much neglected geologist George McCready Price. The influence of Price and his own studies in the area of fossils had him made to change his indoctrinated position.

I was struck by these statements, for more than one reason.

Only a short time ago I had read the criticism of the Dutch professor VanderFliert of the book of Morris and Withcombe on the Genesis Flood, and I had read that prof. VanderFliert expressed his amazement that in our modern time such an expensive book still could be printed on this subject, defending such an out-dated position.

I asked myself: did not prof. VanderFielrt **know**? — did he not know that the book of Morris and Withcomb does not stand alone — that it is part of a long and honorable list of books which have defended this position with an impressive array of arguments? Allow me to mention only a few of them.

A real treasury of arguments (pro and con) is to be found in the book: **Is evolution proved?** (a debate between Douglas Dewar and H. S. Shelton, intr. Arnold Lunn, London, 1947); a brilliant book was written in recent time by dr. R. E. D. Clark: **Darwin, before and after** (1966, sec. ed. 1967); the book of George McCready Price: **Evolutionary Geology and the New Catastrophism** (1926) is (as well as his other works) still of great value; and the book of prof. A. E. Wilder Smith: **Man's origin, man's destiny** (1968) offers an able defense of creationism.

The men of science who spoke in the Hamilton-Seminar of June 7 stood in a scholarly tradition; and they gave an eloquent expression of that tradition.

The first speaker, prof. Klotz, spoke on the topic: **The evidences for evolution.** Like the other speakers, he distinguished between micro- and macro-evolution, and he said: "Of course there is change, we all are witnesses of the fact that there is change." But he pointed to the fact that the basic starting-point of evolution is the change from lifeless matter to living matter without external influence (a point which is worked out in great depth in the book of prof. Wilder Smith mentioned above), a change which is not proven and cannot be proven; he stressed the fact that the theory of evolution cannot be proven by experiments, by the nature of the historic element in this theory. He compared it with a book of which many pages are missing. Further on he brought forward the well-known arguments against the idea that similarities would prove a common ancestry, that vestigial organs would prove a lost function, and that the mechanism of mutations (which are almost always harmful) would present the key to the process of evolution.

The next speaker, prof. Armstrong, spoke on the topic: **The universe — creation or accident?** From the Darwinist and Neo-Darwinist point of view chance (or accident) takes the place of God in the origin and development of the universe, and time is the instrument of progress. Prof. Armstrong showed that this way of thinking is philosophically untenable, he pointed also to the second law of thermodynamics which states, in simple words, that, without external interference, there is always a going on from order to disorder, and not the other way around. It was very remarkable that this Kingston professor declared, that the moment might have come that Christian parents should have **to send their children to a Christian school,** by reason of the fact that they are indoctrinated in an unchristian way in public schools.

The next speaker, dr. Shute, used very strong terms in his attack on present evolutionism; he referred to 'deception', 'self-hypnotism', and 'a hodgepodge of mystery and lack of knowledge'. He did so, however, not without showing an amazing amount of factual evidence for these statements; from his own 'hobby', the knowledge of insects, he pointed to the metamorphosis of insects, which cannot be described with any stretch of imagination to evolution, and he stated that this point is always avoided in books on evolution. He presented similar examples from the life of reptiles (the 'pre-arranged' breaking of the tail of a snake) and he asked: "How can any one speak of the arrangements of evolution?"

The last speaker, prof. Burdick, spoke on the topic: **Facts and fancy about fossils.** He showed plaster-casts of human footprints from Cambrian formations in Utah, and the same in the company of dinosaur tracks and he said that this evidence was devastating for the theory of evolution.

Several questions were answered at the end of this Seminar, and it was a great experience to listen to these men of science who did not agree with the evolution-dogma. What a pity, I thought, that there were (Christian-) Reformed scholars among them. I had heard dr. Shute speaking of 'self-hypnosis' and I was reminded of the great address of Abraham Kuyper on Evolution (1899) starting with the words: "The 19th century dies out under the hypnosis of the evolution-dogma," and ending with the confession: "I believe in God the Father Almighty, Creator of heaven and earth." Dr. Kuyper was the founder of the Free University. Are his successors still walking in his tracks?

L. Praamsma.

EEN NIEUWE REDAKTEUR

De Synode van de Christian Reformed Church heeft Prof. Dr. Lester De Koster benoemd tot redakteur van haar orgaan "The Banner". Dr. De Koster zal in functie treden nadat de huidige redakteur, Rev. J. Vander Ploeg, met emeritaat gaat.

Dat een nieuwe redakteur werd benoemd omdat de bestaande redakteur met emeritaat gaat behoeft op zichzelf geen extra vermelding. Dat is min of meer vanzelfsprekend. Maar het opvallende in deze benoeming is het feit, dat de nieuwe redakteur geen predikant is, en dat is een nieuwigheid.

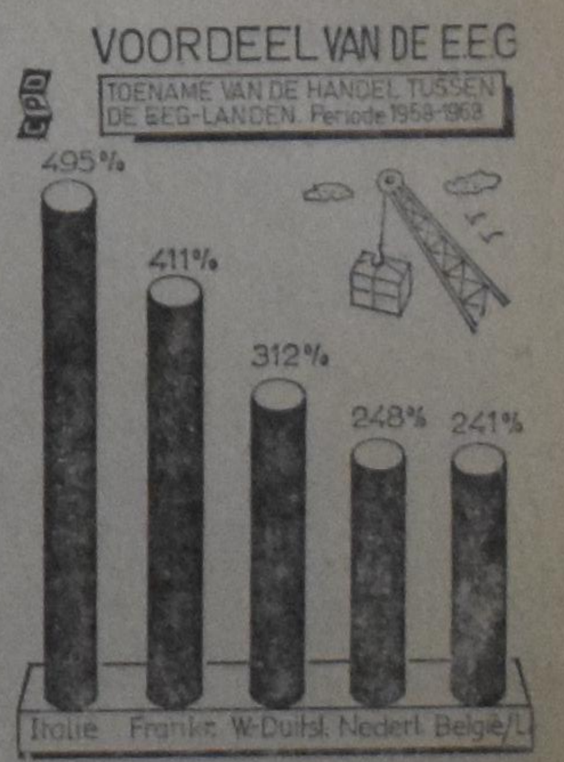
Wij bedoelen niet te spreken over de persoon van Dr. De Koster. Het moet gezegd, dat hij een buitengewoon bekwaam man is, welhaast een van de krachtigste persoonlijkheden, die de Christian Reformed Church kent. Hij heeft zeer veel gelezen (hij is het hoofd van de bibliotheek van Calvin College) en een Calvijn-kenner bij uitstek. Behalve dit heeft hij van zich doen spreken door zijn vele artikelen, die voornamelijk in het Reformed Journal zijn verschenen. De Synode van de Christian Reformed Church heeft dus wel iemand genomen, die iets van publiciteit af weet. Maar meer willen wij hier niet over Dr. De Koster zelf niet zeggen.

Wel treft ons de benoeming van iemand als redakteur van het officiële orgaan van die kerk, die geen predikant is. Wij weten niet welke motieven de synode hiervoor heeft gehad. Wel menen wij enig vermoeden te hebben van de taak van het officiële kerkelijke orgaan. Dat is niet alleen theologisch. Het grijpt in onze tijd veel verder. De kerk wordt meegetrokken in de ontwikkeling van de tijd, dat wil zeggen, dat zij behalve theologisch ook sociologisch en psychologisch mee moet kunnen spreken. De kerk moet inzicht hebben in de politieke vraagstukken. De zending vraagt tegenwoordig meer dan alleen het doorgeven van het evangelie. Zending drijven is tevens belang stellen in en daadwerkelijk meehelpen in de levensomstandigheden van de mensen, die men met de boodschap van God bereiken wil. Kortom, de taak van de kerk is veelomvattend en een blad, dat de officiële spreekbuis van een kerk wil en moet zijn, zal aan die zijde van het kerkelijk leven volle aandacht moeten besteden.

Men kan dus terecht vragen of een theologische scholing alleen voldoende is, zonder daarbij afbreuk te doen aan de achting, die men voor een predikant hebben moet.

Als deze overwegingen aanleiding hebben gegeven tot de benoeming van Dr. De Koster, dan kunnen wij dit alleen maar uitleggen als een bewijs van inzicht van de zijde der synode.

D.F.



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Een bestudering van 10 jaar EEG-handel toont aan dat Italië het grootste voordeel heeft behaald van de handel binnen de EEG-mark (of Common Market). Tussen 1958 en 1968 kon Italië zijn handel met de EEG-landen met bijna 500% doen stijgen! Nummer twee, die de EEG-wind mee heeft, is Frankrijk dat zijn handel binnen de Gemeenschappelijk Markt met ruim 400% zag toenemen in de afgelopen tien jaar. Dit in tegenstelling tot zijn handel met de overige landen in de wereld. Die handel vertoonde een stijging van slechts 75%.

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HET BUREAU SCHADECLAIMS INDONESIE

maakt het volgende bekend:

De natuurlijke- en rechtspersonen, die menen ingevolge de bepalingen van de Rijkswet van 15 maart 1969 (Stb. 1969/183) deelgerechtigd te zijn in het bedrag bedoeld in de Nederlands-Indonesische Overeenkomst van 7 september 1966 (Trb. 199), omdat zij schade hebben geleden:

a. Als gevolg van tussen **3 december 1957 en 15 augustus 1962** door of namens de Indonesische regering verrichte handelingen of bevolen maatregelen van confiscatoire aard of door deze regering toegelaten of bevorderde tegen Nederlandse belangen gerichte handelingen of maatregelen, waarvan feitelijk verlies van rechten het gevolg is geweest, *

b. wegens het ophouden van de betalingen op obligaties ten laste van voor 27 december 1949 wettig bestaande publiekrechtelijke gemeenschappen in Indonesië, bedoeld in artikel 4, tweede lid van de Overgangsovereenkomst, welke deel uitmaakt van de R.T.C.-overeenkomsten (Stb. J 570), **

c. in verband met de feitelijke onmogelijkheid om hun rechten uit te oefenen ten aanzien van goederen in Westelijk Nieuw-Guinea (West Irian),

moeten, **doch alleen voor zover zij dat nog niet hebben gedaan,** hun vorderingen, met uitzondering van die hierboven vermeld sub b, schriftelijk indienen bij **HET BUREAU SCHADECLAIMS INDONESIE**, Hooftskade 1, 's-Gravenhage (tel. 61 49 41).

De hierboven sub b bedoelde obligaties zelf, bestaande uit mantel, talon en niet verzilverde coupons en voorzien van de definitieve stukkenverklaring, moeten door bemiddeling van een lid van de Vereniging voor den Effectenhandel te Amsterdam, de Vereeniging van Effectenhandelaren te Rotterdam of de Bond voor de Geld- en Effectenhandel in de Provincie te 's-Gravenhage (d.w.z. een bankinstelling of effectenkantoor) worden ingediend bij de Vereeniging voor den Effectenhandel, Beursplein 5 te Amsterdam.

De houders van de obligaties worden geacht met de inlevering bij een bankinstelling of effectenkantoor als boven bedoeld die instelling of dat kantoor te hebben gemachtigd tot het ontvangen van de daarop vallende uitkeringen en daarvoor kwijting te verlenen.

De termijn van indiening van alle categorieën vorderingen eindigt op **19 augustus 1969.**

Vorderingen die niet voor die datum zijn aangemeld, worden bij de verdeling niet in aanmerking genomen.

Schaden, die geleden zijn als gevolg van de oorlog en de nasleep daarvan, derhalve schaden die zijn ontstaan vóór 3 december 1957, komen niet voor registratie en uitkering in aanmerking.

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* Het betreft hier derhalve schade, ontstaan door nationalisatie van bedrijven en feitelijk verlies door genoemde oorzaken van onroerend goed.

** Hieronder vallen dus uitsluitend de obligaties, uitgegeven door provincies en gemeenten van het voormalig Nederlands-Indië voor zover die door Nederlands-Indië zijn gegarandeerd en zij luiden in Nederlands Courant en /of in Nederlands Courant betaalbaar zijn gesteld.

HEAD MAN ON THE JOB. There's no doubt who is the head man on the job of putting together the 3-ton equestrian statue of Edward VII in Queen's Park as a workman crawls out through neck opening. The statue which was donated to the city of Toronto was unveiled May 24th.

MENSEN OP ONZE WEG

door INEKE PARLEVIET

Part II

Het was enige weken later toen ik Mrs. Fulhan m'n vierde bezoek bracht en bij aankomst buiten opgevangen werd door Mr. Franks, de werkgever. Toen ik op zijn vraag of ik een maatschappelijk werkster van de Children's Aid Society ,was, bevestigend antwoordde, knikt hij goedkeurend.

"I'm glad that your agency is involved," zei hij. "That woman is a fury. You should hear the fights they have at times! One of these days something fatal is going to happen. I can't see how her husband can stand it. She treats him less than vermin. And the names she calls him! You can hear it two blocks away! What an environment for those boys to live in! As far as I can see they are already a lost case. At least the two older ones. They're sneaky, liars, lazy bums and play their father against their mother and visa versa. I hope you will take them away and put them into a decent home. No child should be allowed to live with a mother like her.

"And what about Mr. Fulhan?"

"He? He's is all right, as far as I can judge. Of course he doesn't keep his mouth shut when his wife starts yelling at him, but you can't blame him for that. And he's always asking for a raise, because his wife is bugging him, but they have nothing to complain about financially. Milk, eggs, potatoes, garden vegetables and fruits they can have as much as they want. They live rent free, burn my wood in the stove and use my phone whenever necessary. But even with hundred dollars a month more, his wife would still complain. She might be a clean housekeeper, but she hasn't a clue as how to handle money properly."

"How is Mr. Fulhan's work? Are you satisfied with him?"

"Satisfied? My lady, I tell you something. I've had this farm for more than forty years and have had more farm helpers than there are potatoes in a five pound bag. But I've never had such an excellent worker as Neil Fulhan. He lives for his work and couldn't show more interest for the farm if he owned it himself. And he has a way to handle animals as no one else. All our animals are crazy about him. Not only the dogs and the horses, but even the cows and somehow the pigs, too. Last fall I got a new horse. Wild and uncontrollable as untamed horses can be. The very first night, it managed to break loose and ran away like a maniac. I wouldn't know what would've happened if Fulhan hadn't gone after him. He caught up with the horse and whatever he did with it, I don't know, but in no time the horse calmed down and allowed Fulhan to bring him back to the stable and to dry him off. Even today I still have trouble to ride the animal, but Fulhan and Fire, that's how he named him, seem to understand each other perfectly and are closer friends than many people ever have."

Nog diep in gedachten over wat Mr. Franks me vertelde, liep ik even later naar het huisje van de Fulhans toe. Opeens zag ik Dunc omzichtig uit de oude truck van z'n vader sluipen, die naast het huis geparkeerd stond. Toen hij me zag, stopte hij vlug wat in z'n broekzak. Ik vertrouwde het zaakje niet.

"What's the matter, Dunc?" vroeg ik.

Dunc keek bijna loerend om zich heen. "I found some tobacco in the truck," fluisterde hij haastig. "My mother promised me a quarter if I did . . . But if my Dad sees me, he'll break my legs . . ." Hij schoot door de deur naar binnen en ik volgde op de voet.

Mrs. Fulhan was bezig het avondeten klaar te maken.

"You found some?" vroeg ze Dunc, my negerend. Haar hele gezicht stond gespannen.

Dunc wriemelde in z'n zak en haalde er een half pakje pijptabak uit. "He had it hidden under the seat, but I found it," zei hij trots.

Mrs. Fulhan griste het verfrommelde pakje uit z'n hand. "That skunk! I knew he had bought some . . . Just couldn't believe that story about a dollar's worth of gasoline. The truck wasn't empty. I'd checked it before he went, just as usual."

"Can I have my quarter now?" onderbrak Dunc z'n moeder.

"Here . . . take it and be sure to be back before supper. And don't buy that sticky stuff again. I found it all over the house last week. There's all kinds of other candy you can buy."

Maar Dunc was al weggevlogen met z'n buit, en gaf geen antwoord.

"What's all this about, Mrs. Fulhan?" vroeg ik.

"Mr. Fulhan is a liar and a thief. He gave me his pay yesterday, and was a dollar short. He said that he'd run out of gas and had to buy some. Of course, I knew he was making up that story, because he wanted to get some tobacco. And he did! I told Dunc to look for it in the truck. Well, you've seen the bag yourself! Well, I'll give it to him when he comes home! Buying tobacco while we've hardly enough to live . . ." Er lag een kwaadaardige gloed in haar ogen alsof ze zich bij voorbaat al verluistigde op de komende uitbarsting.

"How much spending money does your husband get?", vroeg ik.

"Spending money? How'd you mean, spending money?"

"Well, pocket money. Some money for himself to spend."

"Why should he have spending money? He doesn't need anything, does he? He got his meals here. I'll buy buy him his clothes when he needs any and what else would he need besides that?"

"I understand he likes to smoke, so . . ."

"I like good English chocolate, but does that mean that I should buy myself a box every week?"

"Don't you think a man is entitled to have at least some money in his pocket? You just gave Dunc a quarter and that's probably not the first time. You could just as well give a couple of quarters to your husband and save yourself and him all this misery. Besides that, it's a rather wicked thing to let your son spy on his father'"

"So you think that's wicked, eh? I'll tell you what is wicked! I'll show you!"

Mrs. Fulhan keerde zich om, liep haastig naar haar slaapkamer en kwam even later met een foto van het ansichtkaarten formaat terug. Ze duwde hem onder m'n neus.

"You see what that is?"

"Yes. A girl of about seventeen years."

"Nineteen. She's my daughter."

"Your daughter?" t Was voor het eerst van m'n leven dat ik over het bestaan van dit meisje hoorde. "Where is she?"

"In England. Living with foster parents. You like to know why? I'll tell you. Because my husband didn't leave her alone. She was only six when he started to fool around with her. I was working at that time, but one day I missed the bus and walked back home and found out what was going on. I called the authorities right away and she was taken out of the house and never came back anymore . . . I was allowed to visit her every two weeks, not him, of course, but after a few years the family she was staying with moved away and took her with them. They are good to her. They gave here an education. This summer she will be ready for a nurse. Once a year she writes me. She's the only one of my kids who got brains. She was the sweetest child you could imagine . . . But I lost her because of him. Do you hear? Because of him! He ruined my life . . . That's why I hate him so much and I'll try to make him pay back for what he did to me."

Mrs. Fulhan had haar handen tot vuisten gebald en de blauwe aderen lagen als dikke kabels op haar ruwe, rode huid. Haar lippen waren twee dunne, rechte strepen en haar ogen waren wild van haat en wraakgevoelens.

"She was the only daughter you ever had?", vroeg ik zacht.

"I had another one. But she's dead. Killed during the war by bombing. She was only three. Mr. Fulhan doesn't even know about this."

"You mean that she was killed?" Ik stond perplexed.

"No, that I had her. He was in the army at that time and on the continent. Having a good time with the girls, I can assure you that! Since he must have been enjoying himself like all the other soldiers, I wanted my fun, too. I dated this Canadian guy for a couple of times. He was on leave. I guess he was married, too, but said he wasn't. Anyhow, shortly after he had left, I found out that I was pregnant. I wrote him, but never got a reply. My sister took the baby. She was a pretty girl, just like Barbara, who was four at that time. Almost three years later my sister and Angela were killed."

"And you never told your husband about all this?"

"Why should I? Do you think he told me about his love affairs during the war?"

Ik schudde m'n hoofd en was niet in staat om Mrs. Fulhan's inlichtingen zo gauw te verwerken. Veel was me niet duidelijk en het hele immorele en banale gedoe maakte me bijna misselijk.

"Why did you stay with your husband after Barbara was taken away?" vroeg ik. "At that time she was your only child. Your boys weren't born yet. It must have been quite easy to make your own living and live your own life?"

Mrs. Fulhan keek me aan. Haar ogen leken bijna zwart. "You still don't understand it," zei ze met een lage stem. "I had to stay with him until I had paid him back for what he did to me."

"What do you think to gain by that, Mrs. Fulhan? Your hate doesn't only ruin your husband's life, but your own too, and that of your children also. In this way you will be held even more responsible than your husband."

"Held responsible? By whom?"

"By God."

Mrs. Fulhan haalde haar schouders op. "God never cared for me, so why should I care for Him? That is, if He exists. Nobody seems to be sure. Anyhow I've nothing to do with Him."

Ik begon Mrs. Fulhan uit te leggen dat God wel alles met haar te maken had en dat er uiteindelijk toch een dag van berechting was, maar dat God ook graag elke zonde wilde vergeven — hoe erg die ook was — als er echt berouw was, maar Mrs. Fulhan toonde geen belangstelling. Ze liep naar het fornuis toe en verontschuldigde zich met de woorden: "I've got to get supper ready now."

Ik stond op en zei dat ik een week later terug zou komen.

"That's all right with me," zei ze onverschillig.

Ik had nog een bezoek willen afleggen, maar het was later dan ik dacht en bovendien had het gesprek me zo geschokt dat ik weinig in de stemming was voor een volgend interview. Op de agency besprak ik dit geval met m'n supervisor en we waren het er over eens dat we nadere inlichtingen over dit gezin in Engeland moesten vragen.

Een paar dagen later schreef ik naar het kinderbeschermingsorgaan in de county waar de Fulhan's vroeger woonden. Een goede week later had ik antwoord, waar ik echter weinig wijzer van werd. Barbara Fulhan, die ondertussen de naam van haar pleegouders had aangenomen, was al sedert haar zestiende jaar niet meer onder toezicht van de agency, daar ze officieel door haar pleegouders geadopteerd werd. Voordat dit gebeurde gaf Barbara te kennen dat ze geen enkele reden zag om het kontakt met haar natuurlijke ouders aan te houden. Ze herinnerde zich hen amper en voelde zich helemaal een dochter van haar pleegouders. De reden waarom Barbara uit huis genomen was, was dat het meisje onder verkeerde invloed van haar ouders stond."

Dat was alles en het zei me eigenlijk niets. Mijn supervisor en ik kregen beiden de indruk dat in het na-oorlogse jaar van 1947 deze agencies zo bedolven waren onder kinderbeschermingsgevallen dat er niet voldoende tijd besteed kon worden om van alle gevallen een uitvoerig dossier aan te leggen en dat daardoor de tegenwoordige sociaal werksters maar weinig inlichtingen konden verstrekken over die tijd. Het leek dus weinig zin te hebben om nog eens te schrijven en nooit ben ik er achter kunnen komen in hoeverre Mrs. Fulhan's verhalen op waarheid berustten. Ik heb Mr. Fulhan nooit point-blank met de mededelingen van zijn vrouw gekonfronteerd. Wel heb ik hem later over Barbara gepolst. Volgens zijn zeggen was Barbara een blok aan het been van haar moeder geweest, daar Mrs. Fulhan een uitstekende huishoudelijke betrekking had waarvan ze 's avonds pas laat thuis kwam, met het gevolg dat Barbara zonder toezicht was. Daar z'n vrouw er niet over piekerde om haar baantje eraan te geven omdat het zo goed betaalde en ze altijd nog meer van geld dan van haar eigen kind hield, werd Barbara dan hier, dan daar uitbesteed met het uiteindelijke gevolg dat het een nervous wreck werd en tenslotte werd afgenomen. Voor het welzijn van het kind had hij zelf maar toegegeven, omdat hij ook geen betere oplossing wist.

Nogmaals, de zuivere waarheid ben ik nooit te weten gekomen en nog vraag ik me af in hoeverre Mrs. Fulhan's verhaal juist is. Enerzijds past het in het schema van deze twee mensenlevens, maar anderzijds is het ook mogelijk dat veel ontsprongen is aan de ziekelijke fantasie van deze haat-koesterende vrouw. Wie peilt het diepste binnenste van een mens?

Alleen God kan dat. (Wordt vervolgd.)

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Synod of the Christian Reformed Churches 1969

(Continued from page 1)

Finances

This may be one of the less interesting items on the agenda, yet it is very important and touches on many aspects of the work of our church.

QUOTAS

Considerable time was spent on this item. Due to expansion and progress, all of the quotas were raised, except those for the synodical expense fund, and the denominational building (the building will be paid for in 1972). The quota for Canada is $106.25 for this year. Next year it will be $115.20.

The Home Mission quota was raised, partly because of expansion of present involvements and partly because of a new aspect of this work. Synod approved that $20,000 be set aside to aid needy families in the inner city mission to give their children christian education.

The Fund for Needy Churches quota was raised because the minimum salary of the ministers was raised to $6,000 per year. This is binding only on the small churches which are supported by this fund. But usually other churches accept this amount as their guide, and consider it the minimum salary. It was interesting and pleasant to notice that especially the elders were vocal in discussing this issue. They demanded far more than was accepted by synod, because, they claim, the minister's salary is rather meagre when compared to other men in their congregation with the same or even less education. Only the ministers of Canada made themselves heard clearly, because they were afraid that the minimum salary would be raised beyond the ability of our churches to bear it.

The quota for the Pension Fund was raised because the proposed pension plan was adopted. This plan was proposed by a study committee composed of experts in the field from Canada and the U.S.A. One of their proposals which was accepted was, that the entire amount be paid by the churches through quotas, rather than deducting it from the salary, because an increasing number of employers also pay the pension costs of their employees.

Synod also approved the formation of a new standing committee, called: The Committee for Educational Assistance to Churches Abroad. This committee comes in the place for the Committee for Sponsorship of Foreign Students. The latter helped needy denominations by inviting promising students to come to one of our educational institutions for further education. The new mandate will be much broader. The new committee will provide financial support for academic training and ecclesiastical internship for qualified students, pastors and professors of Reformed churches abroad. The committee will also consider library assistance for christian educational institutions abroad. No quota was approved for this work, but it will be recommended to our churches for one or more offerings.

Studies

Like other synods, this one had to consider several reports submitted by study committees. And it initiated several new studies.

THE LODGE

Classis Lake Erie had wrestled for several years with the lodge problem. Through evangelism new members are received who also hold membership in the lodge. Their involvement may not be active, but it is often financial through life insurance. And though our churches hold that membership in the church is incompatible with membership in the lodge, because both hold to different religions, these people often do not see it that way. The lodge has only practical meaning for them, no religious meaning. Classis Erie could not settle the problem and thus came to synod. But synod had no sympathy and replied that this problem could be settled very well on the classical level, and so no action was taken.

LAYWORKERS

This was the fifth time that synod was served with a report on the status of layworkers, by as many committees. The problem is that these layworkers serve in chapels, preaching and doing all the work of a minister, except for administering the sacraments. They do official work, but they have no official position. In practise this raises problems. This year the study committee proposed that the layworkers be properly examined, and upon successfully passing the exam be admitted to the ministry on basis of article 7 of the church order. Predictably this proposal was turned down. Because this solution is no solution at all. It does not determine the status of the layworker, but proposes to do away with the layworker. Now we are going to try a sixth time. A new committee has been formed but this time with a new mandate, namely to study the nature of ecclesiastical office and the meaning of ordination as taught in Scripture and exhibited in the history of the church. A sweeping mandate, but you never know!

ARTICLE 7 C.O.

This article in our church order provides for the ordination of especially gifted persons in time of need, without the regular academic training. This article too has plagued the church for many years. And especially today there is much conflict around the understanding and application of this article. There were two appeals at synod. One classis appealed the advice of synodical deputies against ordination on the basis of this article, and the other appeal was from one of our members in Canada, appealing the decision of last year's synod. Neither of these appeals were sustained. Instead, a committee was appointed to study the whole matter of article 7.

LORD'S SUPPER

At the synod of 1968, classis Hudson requested a study to review our practices in celebrating the Lord's Supper, such as frequency and place. The study committee's recommendations were largely negative. This did not at all satisfy synod. The report was recommitted to the study committee. The work has to be done all over. Its mandate reads that it should study whether there is any conflict between our present practices as specified in the church order, and Biblical data.

FORM FOR BAPTISM

The liturgical committee presented synod with a new form for the use in administering the sacrament of baptism. It is a good form in many ways, and it was recommended for use in our churches during a trial period of three years. But once again synod was not satisfied. The proposed form lacked creedal precision. Moreover, the quotes from the Bible were taken from the American Standard Version. Now that the Revised Standard Version has been approved for use, it would be better to take all quotations from it, to avoid many archaic expressions. The form was recommended to consistories for study and reaction. In 1971 the liturgical committee will report to synod again.

FORM FOR ORDINATION

The same fate was suffered by another proposed form, the one for ordination. It too was recommitted for further editing and for some changes. Here too synod felt that the confessional clarity of the old form was lacking, and we don't want it to be missing. Moreover it was less than precise in its quotations from the bible, as evidenced especially in the Lord's Prayer. Another committee was rapped over the knuckles for a job badly done.

R.E.S. RESOLUTIONS

The Reformed Ecumenical Synod presented more than 40 resolutions to our synod for adoption, on such important subjects as: race relations, women in office, the World Council of Churches. Synod had difficulty in deciding what to do with them, ratify them or adopt them. And what does that mean? Are we bound by them the same way we are bound to resolutions produced by our synod? The first set of resolutions were adopted, and then synod decided to have a closer look at this, and recommitted the rest to the advisory committee. In due time this committee returned with the advise to present the remaining resolutions to the reporter for further elucidation. And so we decided.

Canada at Synod

QUOTAS

Several matters concerning Canada came up at this synod, but one that the Canadian delegates found rather hard to swallow was report 19 in the agenda. There we were told by a study committee, in no uncertain terms, and I use my own words now, that we had better get wise and start working on paying 100% of the quotas. For enjoying equal benefits meant equal responsibility. What was particularly galling to us was that the committee had never taken the trouble to really see what the situation in Canada was like. The Canadian delegates could not take that. And after assuring synod that we were aware of our shortcomings, we asked that the inequality in income, in standard of living and various other matters finally be taken into account, before calling Canada to task. And it must be said that synod was more than sympathetic to our cries of anguish. The report reprimanding Canada so unjustly was rejected, and instead all churches were urged to do their utmost in trying to meet the quota obligations. And we in Canada had better give this all we can, so that the work of the Lord may proceed.

FRUITLAND OVERTURE

That is the name of a request that originated in Fruitland and was passed to synod with the endorsement of classis Hamilton. Last year already, Fruitland requested synod that the Free University be no longer recommended as a Reformed University, by presenting the Diamond Jubilee Scholarship to students who are going to study at this University. That was rejected last year. This time Fruitland was back with another request, namely to study and advise the churches on the New Theology in the Netherlands. To that synod was more sympathetic. It appointed a committee to study "the connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture" and to evaluate critically the manner of interpreting Scripture, presently employed by some contemporary Reformed scholars. Rev. J. Groen of Owen Sound and Rev. J. Vos of Chatham are the Canadian representatives on this committee.

In this connection I should report that the Diamond Jubilee Scholarship will no longer be awarded to a student studying at the Free University, but rather to one studying at Calvin Seminary. The Board of Trustees stated emphatically though that this was not in response to the request of Fruitland, but rather for other reasons.

CLASSIS B.C.

British Columbia appealed synod's decision of last year, not to review the relationship between Calvin College and Seminary. And this year it fared no better than last year.

GUELPH

The consistory of Guelph requested synod last year to substitute the name "Lord" for the name "Jehovah". Synod did not do so last year. This year, however, synod answered that since this name Jehovah is used in the American Standard Version, and since synod approved the use of the Revised Standard Version, much of the difficulty would be removed. But what is overlooked here is of course the frequent use in the Psalter Hymnal.

CONTACT CANADIAN REFORMED CHURCHES

Several obstacles which were in the way of official contact between our church and the Canadian Reformed Church, have been removed by our synod over the last years. One obstacle however remains. Our churches have correspondence with the Gereformeerde Kerken (synodical) and not with the Gereformeerde Kerken (liberated). This year synod acknowledged that in its decisions of 1946, 1949 and 1950, it did indeed make a judgment concerning the action of its sister churches in the Netherlands. Our churches have always claimed to have remained objective, but this position is really untenable. That is what the Canadian Reformed Churches have always claimed, and they have often requested us to review this.

Synod instructed the Interim Church Relations Commitee to review our relationship with the Gereformeerde Kerken, in view of the changes which have occurred there. And the Canadian Reformed churches were requested to consider correspondence with the Gereformeerde Kerken (synodical) in view of what that church has said about the 1944 split, and to prove whether the theological changes in the Gereformeerde Kerken represent a deviation from true Reformed faith and polity.

American Problems

SELECTIVE CONSCIENTIOUS OBJECTORS

Some young men appealed to synod for help in their difficulties with the Vietnam war. At present only two positions are recognized by the USA government. Either you are against all wars, and then you are known as a conscientious objector. Or you are not against war, and then you join the army. But several of our young men find that they hold a position in between. They do not object to war as such, but they object to certain wars, such as the one in Vietnam. They call themselves, selective conscientious objectors. Synod was very sympathetic to these difficulties, and at the request of the young men, reiterated the statement on war of synod of 1939, which recognizes the duty to obey authority, but also the right and even the duty to resort to passive resistance and to refuse to bear arms when in conscience before God according to His Word, one is convinced that the given war to which he is summoned is unjust.

This decision of 1939 and the one of 1969 will be published and made available. They will also be communicated to the President and the members of Congress of the USA.

LAWNSDALE

A Christian Reformed church in Chicago area appealed to synod in a matter which was not really legally before synod. Ordinarily that would be the end it. But this matter was of such importance, that it was considered anyway. The difficulty was that some of our coloured Christian Reformed brothers and sisters desired to get christian education for their children, but found it difficult if not almost impossible, to get their children admitted in the christian school. The reason for the difficulty is the fear of reprisals against the school that will admit them. And these fears are not unfounded. We, in Canada must beware of easy and quick judgment. Things are not so easy when you are in the thick of them. Synod decided "to declare that fear of persecution or of disadvantage to self or our institutions, arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or colour, of full christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools . . ." For the rest the matter was left in the hands of the classis which was still dealing with the problem.

And some other decisions

NIGERIA

On the mission field in Nigeria we are faced with two problems. The first one is the request of the Tiv tribe for a Reformed Seminary. Now they send their students to TCNN which is a co-operative seminary sponsored by evangelical denominations. It is a request that we should be happy to grant. And we would be happy if there were no complications. The Tiv and the Hausa (another tribe in Nigeria among which we work) tribes want to go their separate ways. Even though they have been converted to christianity it is difficult to overcome their ancient hostilities. We feel that this hostility, or at least the desire for separate existences is one motive behind the request for this Seminary. Rev. John Verbrugge who visited the field on behalf of our church last year, advised to postpone erverything and see what develops. And so synod did. At the same it expressed to share the concern of the Tiv for Reformed teaching. The Tiv tribe was requested to study the possibilities of upgrading the Vernacular Pastor's Training at Uavanda to seminary level.

TCNN

The second problem is TCNN. This is the seminary in Nigeria providing theological training to students of various evangelical denominations. Dr. Harry Boer has been teaching there for years on behalf of our church. And last year synod decided to also support the seminary financially. The graduates of the seminary have satisfactorily passed the examinations of the church. Also the Tiv, who requested the Reformed seminary were satisfied with the candidates delivered by TCNN. One of the missionaries, however, claimed he discovered liberal influences at the seminary. This reached one of the churches prematurely and that church immediately protested to synod. Synod decided to continue until the allegations had been substantiated. A study is being conducted at the moment by the missionaries.

OTHER CHURCHES

Synod was addressed by various fraternal delegates. I have mentioned already Rev. D. VanSwighem from the Netherlands. There was also a delegate from the Reformed Church, who requested the prayers of synod, now that his church went through such a critical period, being on the verge of a split.

A representative of the Orthodox Presbyterian Church expressed concern in his denomination about some of the trends in ours. He hoped that in the future nothing would stand in the way of ever closer ties between the two denominations.

The Christelijke Gereformeerde Kerken expressed their satisfaction with the removal of the decisions of 1908, but they were not quite convinced of the sincerity of this synodical decision last year and were therefore not yet ready to establish correspondence.

IN CONCLUSION

These are the most important decisions and events of synod of 1969. It was a pleasant meeting. At no time was tension able to drive away a friendly, brotherly, relaxed atmosphere. No harsh words were spoken. The synod could not be moved to either one or the other extreme. It took a realistic view at every issue, and when the work presented was not satisfactory, it was handed right back to advisory committee and also to study committee. It was dismaying that this had to be done so frequently.

Not a little of the pleasant, healthy atmosphere was due to a superb president, Rev. Wm. P. Brink. The likes of a president who guided so firmly, pleasantly and clearly I have never seen. Nor had many others.

This synod may not have been outstanding in the problems it faced, the solutions it produced. But it was outstanding, I feel in something that is far more important and basic, namely the ability of men, representing all sections of our church to work together so harmoniously and in such brotherly love. "Not by might nor by power, but by My Spirit, says the Lord of hosts." With that reminder we began. That was kept in mind throughout, for that we prayed constantly. And that prayer was heard.

Jack Quartel.

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Special Olympics

Many young people have travelled to Toronto prior to June 12 to compete in the first Canadian Special Olympics, sponsored by the Canadian Association for Retarded Children on June 12 and 13.

The Olympics consisted of two different sports, swimming and track and field, and were open to four age categories.

The track and field meet took place at the Canadian National Exhibition grounds and the swimming events were held at the Jim Vipond Pool at the Beverly Street School.

Physical education directors and other staff accompanied the children to Toronto for the event.

The event was open to children between the ages of 11 and 18 who are classed as trainable. There were to be 5 track and field events and 4 events in the pool. The track and field events were the 50 and 100 yard dashes, standing long jump, softball throw and high jump. The swimming events were the 20 and 40 yard free style, 80 yard relay and retrieving an object.

The event started with the formation of a floor hockey competition between Toronto and Chicago teams last year. George Armstrong, captain of the Toronto Maple Leafs of the National Hockey League, coached the Toronto team and the Chicago team was coached by Chicago Black Hawks star, Stan Mikita.

The floor hockey finals were held this year at Maple Leaf Gardens. There was a team representing each N.H.L. city in the competition.

The floor hockey play-offs were sponsored by the Joseph P. Kennedy Foundation and Mrs. Joseph P. Kennedy, mother of the late president of the United States John F. Kennedy was on hand for the tournament.

There were other big names at the event: hockey stars Gordie Howe, Alex Delvecchio and Geo. Armstrong, ski queen Nancy Greene, and track star Harry Jerome were present.

The four age categories were 11 to 12, 13 to 14, 15 to 16 and 17 to 18. The emphasis was not on winning but on participating. Each school has sent in the result of their own meets to help divide the competition into ability and even out the events.

Dr. Pat Austin, physical education director from the University of Alberta, was in charge of the event.

"Parents keep their retarded children indoors, afraid perhaps that they will hurt themselves, but we are trying to prove that they can, and should do more," said Dr. Austin in a recent interview.

Over 1000 have entered the track and field competition and there are 300 names in for the swimming. Physical education directors and teachers at the Canadian centers for the mentally retarded are thrilled to see this competitive opportunity is made available for their students. "The children work extremely hard for the two days in Toronto and are really excited about the trip," one teacher said. "It gives these children a chance to excel in something and this is very important to them. They want to learn badly." If ever a good show of loyalty and school spirit is shown anywhere, it is found at these events. Handicapped children are an inspiration in the way they exhibit enthusiasm, endurance and a loyalty to team mates.

Another group of people who are an inspiration to us all are contestants at the Para Olympics held each summer, also called the Wheelchair Olympics. These Olympics are held annually and with 700 competitions from 29 countries the challenge to represent one's country is thrilling. Canada is well represented. Last November a 22-man team represented Canada at the Third Wheelchair Olympics in Israel.

A gold-medal winner at this event was Gordon Paterson — a paraplegic draftsman in the Mechanical Engineering Section of Public Works. He is known as the world's top athlete in a wheelchair and proudly wears his three gold, two silver, and two bronze medals won at the Canadian Wheelchair Games.

Doing anything from a sitting position is difficult in the line of throwing an object to get distance.

To throw a six-foot javelin or to "put" a 9-pound shot while sitting might seem impossible but Gordon Paterson has proven that it can be done with a great deal of practice and application. Every morning before breakfast he hoists 300 lbs. over his head.

Gord began practicing for track and field in April 1968. After sticking to a rough regimen of workouts — daily in track and field and three days a week in weight lifting — for four months or so, he entered his first competition, the Canadian Wheelchair Games in Edmonton, Alberta. The three gold medals that he brought home proved that he was Canada's leading paraplegic athlete in the 100 and 400 metre wheelchair dashes and the Indian Club Throw. He also won silver medals in weightlifting and relay racing, and bronze in shotput and javelin throw. This achievement won him a place on the 22 man team to go to Israel. His trip was made possible by support from the National Fitness Council — and a $700 contribution by his colleagues at Public Works.

Inspired by this grand gesture of his fellow employees, Gord showed his gratitude by leading in the 60 metre wheelchair sprint, thereby winning a gold medal for Canada.

Gord gave himself a short respite after his paraolympic triumph, but became concerned about added poundage and resumed daily workouts with some curling and basketball thrown in.

"It takes a long time to get into shape, but only a short time to get out of it," he cautioned. "My main reason for keeping in good physical condition is to keep myself mentally alert for my drafting work."

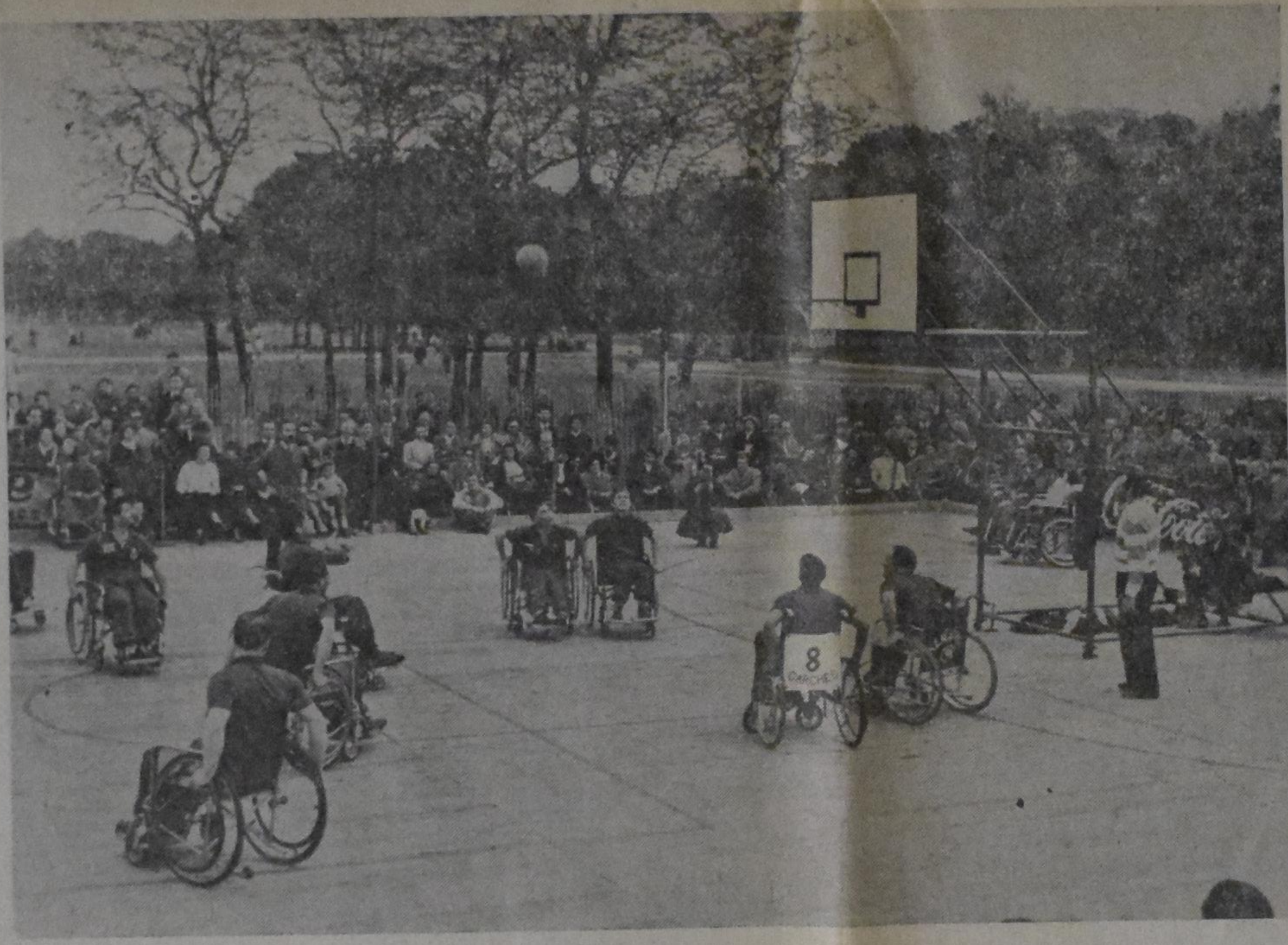
There is a message in those words and inspiration in the example set by the speaker. It behooves us all to stay sharp physically and mentally, through regular exercise.

Have you done any jogging lately?

E.S.

Picture right:
A basketball game in wheelchairs.

Picture below:
Throwing a 6-foot javelin while sitting in a wheelchair might seem impossible.



A view on Quebec's problem

by GERARD FILION

(Gerard Filion is president, Marine Industries Ltd., Montreal, and vice-president of General Investments Corp. of Quebec. These are highlights of his speech to the Richeleu Club of Montreal.)

(Canadian Scene) — In 1967 the difference in income for a person living in Ontario was $555 more than in Quebec. From 1955 to 1965, the gross value of manufactured products in Quebec rose to $9,400 million from $5,900 million while in Ontario it jumped to $17,600 million from $9,600 million. In 1965 investments in Quebec totalled $1,846 million and $2,871 million in Ontario. In 1968, investments in Quebec were at $3,372 million and $5,499 million in Ontario.

Ontario invests five times more than Quebec in primary metals, three times more in metal products, six times more in machinery, eight times more in transport materials and twice as much in electrical appliances. And these sectors are the one that provide the most jobs, higher salaries and greater profits. This year we should be at the end of the line — behind the Atlantic provinces.

Quebeckers are about 12th on the educational level in comparison with other ethnic groups living here. The labour force drawn to the cities following World War II came from the rural areas and had, at most, a grade seven education. European immigrants after the war had advanced technical training. It is not surprising that, on arrival here, they were given better paid jobs than French Canadians. Insofar as the English-speaking population of Quebec is concerned, it has provided schooling designed to prepare its youth for industrial life in the 20th century. The education we gave ourselves, and for which we alone are responsible, inevitably led to disdain for economics and exhaltation for values said to be cultural. The headlong race for literature, moral and political science, to the detriment of technical and administrative sciences will lead our youth to become fancy talkers and earnest reformers, but they will be unable to use their ten fingers. And then we'll complain about dragging economic development, and, naturally, will blame someone else.

Between 1941 and 1961, Ontario's population increased by 72 per cent, while Quebec's ratio of growth was 57 per cent. The movement of persons of French origin to Ontario between 1871 and 1961 increased 8.6 times while the reverse movement multiplied only 4.5 times. There is a constant migration of French-speaking Quebeckers to Ontario because salaries are higher and risks of unemployment are lower. If Quebec should separate from Canada and this action resulted in a noticeable drop in the standard of living, nothing would keep thousands of Quebeckers from leaving this province. The cost of separatism would surely be 1,000,000 or more Quebeckers.

Where unemployment is concerned, Quebec is immediately below the Maritime Provinces. Taxes in Quebec are higher than in any other province because we have the gall to give ourselves a level of public service equal to the Canadian average while Quebec's fiscal income is 20 per cent lower than Ontario's and 10 per cent lower than Canada's. If Quebeckers can afford a high level of quality services, it is because of a system of tax distribution whereby taxes from richer provinces are channeled to poorer ones.

What can be done? If private initiative is not sufficient to stimulate growth, the government must substitute for it. It is not more immoral to tax to create jobs than it is to tax for social benefits. Quebec's budget has passed the $3,000 million mark. Hospital insurance and welfare alone eat up almost $1,000 million. For five years the St. Lawrence region was fine-combed to discover what everyone knew, that it was suffering from underdevelopment and something had to be done about it. Not a single job was created in the entire region. It is high time we put an end to this comedy of economists and sociologists who draw plans because they cannot do anything else. There are countless things that Canada does not produce but for which there is a market here and abroad. Family and school allowances bore a useless hole of $100 million a year in the Quebec budget. Let's abolish them and invest the same amount in the creation of wealth.

On the general level we are lacking men who can combine imagination, good judgement and the ability to make decisions. European companies give preference in their recruiting to candidates who have had experience in big North American companies. I deplore the way our young are being swallowed up in the speculative sciences. A relatively poor society can support no more than a certain number of philosophers, sociologists, psychiatrists and writers.

The social climate of Quebec is not at all favourable to economic progress. By this I mean not necessarily separatism, student protests or bombs. I would be much more critical of the open public disdain for business and the heads of business. Behind this disdain is a long intellectual background, a prejudice rooted in a lost morality and reinforced by a minority position. Production of goods and services is no more worthy of disdain in industry, commerce or finance than it is with the farmer or the artist. We must convince our young people. We must tell them to roll up their sleeves, to gain competence and to work. In a way, the heads of industry can be compared to the explorers of old or to the great generals of history. Much more decisively than heads of state, they mould the life of the people.

MISSIONARY TELLS OF MASS BAPTISMS ON ISLAND OF SUMBA

(Baarn, the Netherlands) The Rev. H. Reenders, missionary of the Reformed Churches in the Netherlands in Sumba, Indonesia and a designate to teach theology in Timor, recorded his experiences in Anakalang (Wai Bakul) and Kalimbi Kuni where he participated in mass baptisms of adults and children.

He wrote, "I will surely never forget the service in Wai Bakul. Together with three other pastors I baptized 282 people. It was a thrilling sight as all the parents and their children kneeled in the middle aisle of the church before they received the sign of the covenant and forgiveness. In the congregation in Kalimbu Kuni the sacrament was administered to 56 people, including the father of the local pastor."

The baptized people became members of the Christian Church of Sumba, a member of the RES.

(RES)

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READERS WRITE

THE BIBLE AND HISTORY

Dr. S. Woudstra's article in the May 8 issue of the **Calvinist-Contact** has prompted me to write this letter, not so much because I disagree with the whole piece but because of a statement which appears to contradict the rest of his essay, a statement which I believe causes many of the problems in our Reformed community.

Dr. Woudstra writes, "The Bible is basically a history book but then a history book written from a special perspective." In a sense, this statement is true as the Bible has indeed recorded historical events, but surely the Bible is much more than the work of historians. If the Bible is basically a history textbook then perhaps Voltaire was correct when he called the Bible the story of a "few miserable people, the Jews," because as a history book, the Bible is no different than the **Works of Josephus**, the Jewish historian of antiquity. If the Bible is basically a history book then we tremble justly whenever scholars apply historical methods to the events described in Scriptures.

If the Bible is basically a history book then its authors are historians and no prophets; they would be manipulators of historical facts. Certainly the writers of the Bible were more than that? As historians they would never be able to demonstrate that Christ is the second Adam; they would never be able to lift the Exodus above the mere story of the liberation of a bunch of slaves. Why were these men not historians and why is the Bible more than history?

While historian writing is always done from a special point of view, it tries to argue or persuade by using rational methods; the Bible, on the other hand, does not pretend to be empirical or even rational; instead, it calls for a faith commitment. A historical work is accepted on the basis of its documentation, its accuracy and its interpretation; the Bible is to be accepted on faith and faith alone. No archeological or historical arguments on the plausibility of any event is necessary to bolster the story which God presented in His Word. Faith is what is needed, not historical facts.

Perhaps many of the present questions concerning the historicity of certain Bblical events stem from our strict identification of the Old Testament with history. While in our Reformed circles there is general agreement that the Bible is not a science text we are very reluctant to do the same for history. To be sure, there is history in the Bible, but if it were basically a historical work, it would no longer be considered good history. The authors of the Bible were extremely biased, they used their historical examples with a definite goal in mind. Dr. Woudstra comes as close to defining this goal as any other writer when he writes that, "The Bible is the written record of God's dealing with and speaking to a people, the Jews, and that record God preserved for us in order that by studying that record we might learn who He wants to be for us, a loving Father and Savior."

The Bible, then, tells the story of God and His people, it is the sorry tale of the faithlessness of man; but it is also the happy record of God's faithfulness. Seen in this way, it matters little if the crumbled walls of Jericho are or are not found. If the Bible is viewed as presenting the drama of God and his people then the wandering of the Israelites in the desert is not the story of a group of grumbling nomads with a strange religion, but the wonderful story of God's boundless Grace.

If the Bible is seen as the Word of God rather than history, I as an historian, should be able to critically analyze any historical event described in the Bible just as I would any historical monograph and I would not have to fear that the Word of God, the message of salvation would be lost. Under careful scrutiny the **Works of Josephus** might fall but the Bible, as such, cannot fall because it was written differently and for a different purpose than historical works. The Bible was not written to record the experiences of the Israelites, the miserable, downtrodden Jews, but it is a record of God's people, of His chosen ones. The Bible shows us the way to salvation; it does not give us a history of Israel. To the secular historian, Christ is another originator of a religon, a man who taught love but was killed by hate; to the Christian, Christ is the Savior, the centre of history. No historical arguments will ever be able to establish Christ as the Savior of mankind.

Certainly the historian cannot study history without using the Bible because history has no meaning, no purpose, without the Word of God. The historian's research must be illuminated by God's Word, but the Bible is not a perfect example of historical writing. The Bible does not call for rational arguments but for a faith commitment. No amount of factual, scientific explanations is going to answer the basic questions which all Christians have to answer, do you believe that God is the Creator of the heaven and earth and that the Bible is His Word? The answer to this question depends on a faith commitment, not historical data.

The Bible itself is very clear on this point. It talks of the mysterious ways of God and discourages rational or empirical proof. The second chapter of Corinthians is quite explicit on this matter and as a solution to the problem of mystery God calls for faith, not geological or historical facts. "Now faith is the substance of things hoped for, the evidence of things not seen . . . Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:1, 3.

Andy A. den Otter,
4726 - 106 Street,
Edmonton 70, Alberta.

REPLY to Mr. Den Otter

I am pleased with Mr. Den Otter's perceptive reaction to my article on the doctrine of the Trinity, not in the least because the editor of Calvinist-Contact has kindly asked me to write a response. This gives me the opportunity to write a few words on a subject that was not directly dealt with but only assumed in my article, that of the historical character of biblical revelation.

With much of what Mr. Den Otter writes I have no difficulty agreeing. With him I wish to maintain that the Bible does not call for rational arguments but for a faith commitment, that it is to be accepted on faith and on faith alone, and that the Bible is not the story of a group of grumbling nomads with a strange religion but the wonderful story of God's boundless grace. I have no quarrel with him when he asserts that no historical arguments will ever be able to establish such basic questions as that God is the Creator of the world, that the Bible is his Word, and that Christ is the Savior of mankind.

On two points, however, I have views that differ from his. First of all, it seems to me that he misinterprets me when he draws certain conclusions from my statement that the Bible is basically a history book written from a special perspective. He seems to infer from what I wrote that I regard the Bible as a book written by historians, that therefore it cannot essentially differ from other historical works, that it is subject to the weakness of historical treatises, that its contents in order to be believed needs scientific verification, and that, worst of all, its writers cannot have been prophets.

These are illegitimate inferences from what I wrote. I did not say that the Bible was written by historians, nor would I ever say that. My statement on the nature of Scripture was directed against the practice of taking the Bible as a collection of so-called "proof-texts" for doctrine or as a convenient source for moral and religious teachings. Over against that I wished to stress that the Bible is the story of God's people, of what happened to them, of their recurring falling away from God and of God's calling them back to himself.

History is thus of the essence of the Bible, both Old and New Testament. The prophetical writings, for instance, are not dissociated from the concrete people, Israel. Rather, the prophets spoke to an existential nation with concrete problems, they directed themselves to real life situations. The same is true of the psalms and wisdom literature. The psalms, for instance, speak of the faith of concrete human beings, people who knew from experience who God was and what He meant to them and his covenant nation. As Dr. Gresham Machen said in his inaugural address as Assistant Professor of New Testament at Princeton Seminary (1915): "The center and core of all the Bible is history. Everything else that the Bible contains is fitted into an historical framework and leads up to an historical climax. The Bible is primarily a record of events."

But is must also be recognized that the Bible is a record of events written from a special perspective, that is, the biblical account is not fully analogous to what one would expect in a history textbook. The Bible is not a "history of Israel" in the technical sense of the word. The facts of Israel's history which the Scriptures have preserved for us were written down by men inspired by God's Spirit and these facts, if I may put it that way, have been presented from God's point of view. The Bible is not a model of what an ideal history textbook should be.

The Bible writers have not preserved for us all the facts of Israel's history, but only those that were necessary for the people of God of the ages to come in order that they too might learn of Israel's God (Cf. John 20:30, 31). The realization that the Bible was written from this special perspective is also necessary in order to come to a proper understanding of what the Scriptures teach us who live in the twentieth century.

I have a second difficulty with what Mr. Den Otter writes. I question the correctness of his observation that "Perhaps many of the present questions concerning the historicity of certain biblical events stem from our strict identification of the Old Testament with history." I am inclined to think that the exact opposite is true. In Dr. Gresham Machen's inaugural address referred to above he firmly maintains that the Bible is a record, a reliable account of what God has done for our salvation. I agree with him. The Bible does not contain imaginative stories from which we can draw religious and other lessons. At the heart of Scripture there are the facts, the things God has done for the salvation of his people, the things **which reached their climax** and their fulfillment in Jesus Christ.

Contrary to what Mr. Den Otter writes, it seems to me that much of today's confusion stems from the fact that on the one hand theologians wish to stress the historical character of biblical revelation, but then, on the other hand, turn right around and question the "factness" of much that is recorded in the Bible. It is true enough that for our faith it matters little if the crumbled walls of Jericho are or are not found. My faith does not rest on the historical verifiableness of the biblical record.

Why is it, however, that my faith does not rest on this? Because I am convinced, on the basis of the testimony of Scripture, that the walls of Jericho did indeed fall, regardless of the availability of scientific evidence **pro** or **con**. The Bible is the record of the experiences of God's people, a record seen from a specific perspective, but a **reliable** record nevertheless.

The Bible is the account of the great acts of God on behalf of his chosen people. These acts of God are not imaginary happening, small almost insignificant bits of facts which have been blown up to gigantic proportions by the Bible writers for the instruction of their people. When the Bible records great things done by Yahweh for his people we may and we must assume that these are real events. It seems to me that Mr. Den Otter puts up a false dilemma when he writes: "Faith is what is needed, not historical facts."

In this connection I also like to say that Christians need not fear the investigations of historians. The Bible can stand it. Of course, many things are not susceptible of what is called scientific proof, such as the triune existence of God, that He is the Creator and Redeemer of the world, and that only through Jesus Christ men can be rescued from their sin. But when the Bible records happenings that can be historically verified we need not fear the historians either. They need not be our enemies, they can and should be our friends. Often they do come up with apparently different facts than what is in Scripture. But where their conclusions and findings contradict the **plain** record of Scripture — and let me say here, parenthetically, that we should not condemn them for the conclusions and findings they come up with but grant them this academic freedom — I believe we have to assume and we may be confident that the Bible is right.

(Dr.) Sierd Woudstra.

BANK RATES

The Bank of Nova Scotia announces that effective immediately the interest rate for Certificates of Deposit of 2 years and under is up ¼% to 7%.

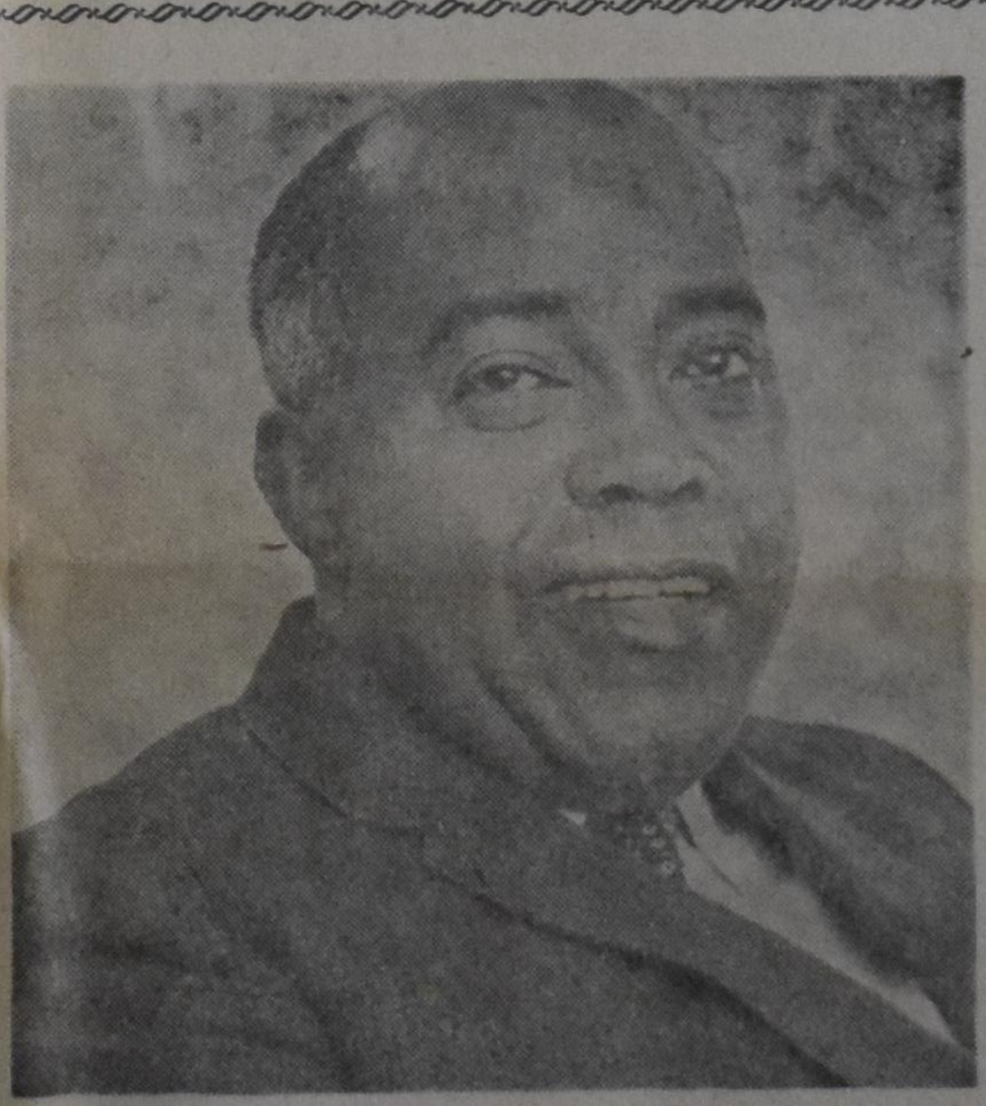
Effective Monday, June 16 the prime loan rate is up ½% to 8%.

This bank also announces that retroactive to June 1, 1969, the rate of interest on "Blue Chip" savings accounts has been increased from 5½% to 6%.

YOUR PRAYER

Let not your prayers be all concerning your own sins, your own wants, your own imperfections, your own trials, but let them climb the starry ladder and get up to Christ Himself. And then as you draw nigh to the blood-besprinkled mercy seat offer this prayer continually, "Lord, extend the kingdom of Thy dear Son." Such a petition, fervently presented, will elevate the spirit of your devotions. Mind that you prove the sincerity of your prayer by labouring to promote the **Lord's** glory.

—Charles H. Spurgeon.



JUDGE MAURICE CHARLES is the first Negro to be appointed to the provincial court in Ontario—and probably in Canada. He was a member of the supreme court in Ghana for 10 years before emigrating to Canada two years ago. **During his first presiding in an Ontario court, he heard 46 cases in two hours. Charles has been involved in law on four continents, including Europe, South Africa, Africa and now North America.**

CONTACT ORGAN FOR PEOPLE OF REFORMED PERSUASION (C.O.G.G.) HOLDS CONFERENCE IN NETHERLANDS

(Apeldoorn, the Netherlands) - "The authority of the Bible in daily life" was the theme of a conference held on April 23 and 24 in Woudschoten, the Netherlands by the 'Contact Organ of People of Reformed Persuasion.' Speakers were Dr. R. H. Bremmer and the Rev. J. Overduin. The conference of the C.O.G.G. is an annual event. (RES)

KLM GEEFT NAMEN AAN HAAR BOEING 747B's

De zes Boeing 747B's, die in de loop van 1971 aan de KLM vloot worden toegevoegd, worden genoemd naar grote, internationaal bekende rivieren. Het eerste KLM vliegtuig van dit type, dat in januari wordt afgeleverd, zal te boek staan als de PH-BUA "Rijn". De daarop volgende machine, de PH-BUB, die men in april op Schiphol verwacht, krijgt de naam "Mississippi". In mei komt de PH-BUC "Rio de la Plata", in september gevolgd door de PH-BUD "Amazone", terwijl de namen "Ganges" en "Nijl" worden toegekend aan de PH-BUE en de PH-BUF, die beiden in oktober naar Nederland worden overgevlogen.

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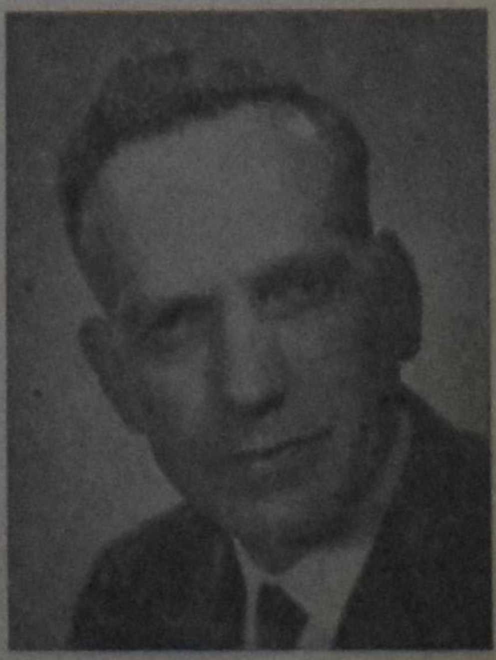
CONFLICT AND HOPE IN SOUTH-AFRICA
by Dr. P. G. Schrotenboer



De auteur, die algemeen secretaris is van de Reformed Ecumenical Synod, is enige tijd in Zuid Afrika geweest, gedurende welke tijd hij speciale studie van de apartheidspolitiek heeft gemaakt. Hij heeft niet alleen het leven in Zuid Afrika in ogenschouw genomen, maar hij heeft met vele mensen gesproken, blanken zowel als zwarten. In dit boek geeft hij een verslag van zijn waarnemingen, en tevens presenteert hij een onbevooroordeelde indruk. Een ieder, die zich orienteren wil of die een juist inzicht in de Zuidafrikaanse situatie wil hebben kan niet zonder dit boek.

Het is geschreven in gemakkelijk te volgen Engels. Het omslagontwerp is van de tekenaar Wm. Hart.

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Dutch Canadian Committee 1945-70

Abbreviated minutes of meeting, June 14, 1969 in Skyline Hotel, Toronto, Ont.

Present were 43 delegates, representing 25 Dutch Canadian organizations.

The meeting was opened by Mr. D. F. Gaasenbeek, who expressed his gratitude for the large turn out from coast to coast. He briefly outlined the main aim of this committee: to express our gratitude to Canada for what they did for us in 1945.

Mr. A. L. Dekker reported on his activities in Holland. Many activities are being planned in Holland: exhibitions of Canadian Art, showing of a movie of the war effort, etc. Some support would be available for our efforts, if we wanted it.

Mr. J. J. Dekker reported on a meeting with representatives of the Christelijk Residentie Mannenkoor, which would like to tour Canada during 1970, giving about 5 concerts in Ontario and Quebec.

Mr. V. A. Vanderhout reported on a check on the commemorative stamp idea with the post office department, through Mr. Sneep, designer. Only multiples of 50 years qualify for anniversaries, disqualifying our aim.

Mr. J. Van Bruchem promised full support for our activities by publicity on all programs of Radio Nederland via Bonaire and local.

Mr. A. Van der Willigen of the Royal Netherlands Embassy pledged the support of the embassy and the ambassador to our activities. Specific actions have been requested from the Netherlands government, but no reply had been received since many different departments were involved.

Mr. V. A. Vanderhout outlined the proposal of selling cellophane packages of 5 "Holland Liberation" tulip bulbs (red-orange) for $1.00, complete with planting instructions and objective outline.

New ideas. Mrs. A. Libertie reported that the Netherlands Folklore Group is going to Holland to present Canadian dances in August, 1970. They are organizing "International Caravan" from June 26-30 to raise funds for this.

Mrs. Ph. Hibbeln suggested that all choirs study a similar program and give a mass concert in May, 1970.

Mr. J. Grolleman mentioned that Fantasy Farms Inc. in Whitby has large facilities: playing fields, fair grounds, etc. for this kind of activity. They would also handle the publicity.

Some discussion developed about pursuing the stamp idea further.

The sale of tulip bulbs for fundraising was approved unanimously. Tentative commitments were made as follows: Alliance 5000, Neth. Soc. Montreal 1000, Entertainment Club 1000, Neth. Can. Club, Hamilton 1000, Ottawa groups 1000, Winnipeg groups 1000. Additional orders possible till the end of July.

J. Van Bruchem promised he will announce our bulb sale as an exception to the rule. Delivery of the bulbs in September. Terms of payment: 50% of cost 30 days after delivery, balance before end of the year. A commission of 10 cents per package to the selling organization was approved. The name "Holland Liberation" bulb was approved.

A committee was appointed to investigate an exhibition soccer game on a motion by De Kort and De Veer, under the understanding that it would not be on Sunday.

Mr. Oosterhuis suggested that since parents walked many miles for food for their children during the war, we could organize a walk where parents pay their children an amount per mile. Rev. Van den Pol suggested that we find a specific purpose for these funds. Oosterhuis suggested that we could walk right across the continent.

Direct donations to the committee were suggested, for organizations but especially for businessmen. Committee to be registered as non-profit organization.

National Celebrations. The importance was stressed that the activities be held across the country and not only in Ottawa.

A motion by Mrs. Hibbeln and J. Van Bruchem to have a competition for a "Canada-Holland" song, with the author to direct the mass choir as a prize, was approved.

A motion to leave it to the executive committee to define a national gift, was approved.

Local celebrations. Mr. Oosterhuis stressed that there should be a ceremony of remembrance across the nation, with a time for quiet.

On a motion it was decided to leave local celebrations to the local committees. A motion to look into holding a reunion of the Princess Irene Brigade in Winnipeg, was approved.

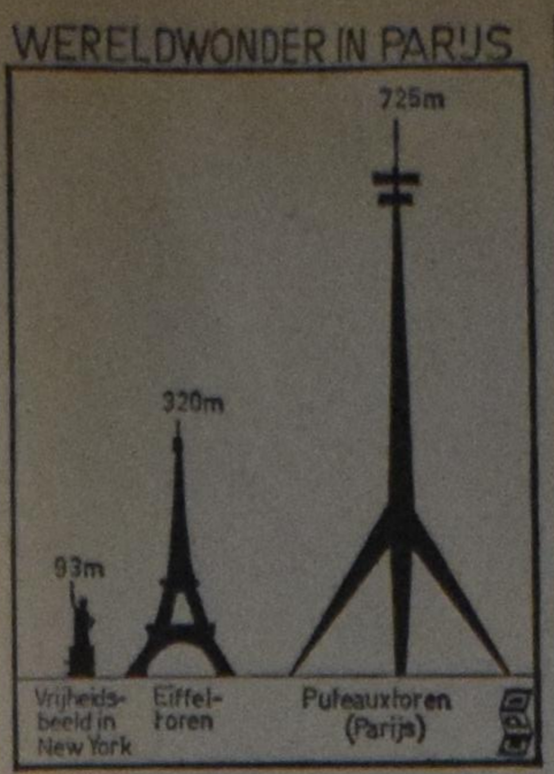
Communications. It was suggested that we publish a bulletin to all known organizations every two months.

Committee structure. On a motion it was decided that the persons present constitute themselves at the Dutch Canadian Committee 1945-70. A motion approved the appointment of an executive committee. The Ambassador of the Netherlands, Mr. Th. H. Bot, would be willing to act on this committee in an honorary position.

Elections. On a motion by W. Brouwers and J. Grolleman, it was decided to appoint 7 persons to the executive committee. The following persons were nominated: D. F. Gaasenbeek, J. Van Winssen, P. Speelman, J. Van Bruchem, V. A. Vanderhout, A. L. Dekker, W. Brouwers, Mrs. A. Limbertie, Rev. A. J. Van den Pol, E. T. Viersen.

Appointed by the regional groups were the following persons as regional representatives:

British Columbia, Mr. S. M. Oosterhuis; Alberta, to be filled; Saskatchewan, to be filled; Manitoba, Mr. J. Olthof; Ottawa, Mr. H. Van Oosten; Quebec, Mr. G. Van den Winkel; Maritimes, to be filled.



HEEFT DE EIFFELTOREN AFGEDAAN?

De bouwer van het Atomium te Brussel heeft een wereldwonder ontworpen in de vorm van een 725 meter hoge metalen toren. De toren hoopt men te bouwen in het kader van het uitbreidingsplan van Puteaux — een voorstad van Parijs. Deze toren — de grootste van de wereld — kan men bouwen voor een bedrag van 20 miljoen dollar. Diverse bankinstellingen te Parijs willen de bouw financieren. De toren moet komen te staan op de Place de la Défense. In de top van de toren is een draaibaar restaurant en uitzichtplatform ontworpen. De toren zal tevens dienst doen als radio- en televisiezender. Voor de toegang tot de toren zal men een toegangsprijs heffen. Aangezien de toren is ingepast in een bouwprojekt met flats, winkels, en wegen is de uitvoering afhankelijk van de nodige bouwvergunningen. Komt het projekt tot uitvoering dan heeft de befaamde Eiffeltoren afgedaan als "handelsmerk" van Parijs want de nieuwe toren is ruim tweemaal zo hoog!

CHANGING PASTURES

I saw, the other day, a painting of a large boat laden with cattle that were being ferried across an angry, swollen river in time of storm. The artist had so cleverly pictured the dark, threatening clouds and the play of treacherous jagged lightning, that I immediately concluded that the freight of the poor dumb cattle was marked for destruction. But the title of the painting was simply, "Changing Pastures." Many times we imagine that God's plans mean disaster and affliction, but He is simply "changing pastures" for our good and the welfare of our brethren (Gen. 45:8).

HER OWN TRANSLATION

A young man went home from a theological school to visit his aged grandmother. To have a bit of fun at her expense he said: "Grandmother, you know the Bible that you say you believe was written in Hebrew and Greek. It had to be translated by great scholars into our language. How do you know those who translated it got it right?"

"Ah, Jamie, lad," she said, "Never mind the great men; I have translated a few of them promises myself."

GEEN KANS MEER

op genezing, meent U? Dan vergist U zich. Wij leveren mengsels geneeskruiden voor alle chron. ziekten, waarmee wij reeds 43 jaren ongelooflijk mooie resultaten oogsten. Talloos velen, die nergens baat vonden en opgegeven waren danken hun genezing aan onze Florakruiden. Gegarandeerd giftvrij. Grijpt deze kans en meldt Uw ziekte en klachten aan ons.

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ONTARIO
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Government Information

Het aannemen van een Wetsvoorstel in de Provinciale Kamer

Het behandelen van een wetsvoorstel in de Ontario Wetgevende Vergadering is een interessant proces omdat het "Democratie aan het werk" laat zien. De Regering introduceert maar niet eenvoudigweg een wetsontwerp dat goedgekeurd wordt juist omdat de Regering het indiende. Er zijn vele gelegenheden voor een effectieve oppositie om het te verdagen voor nader overleg of het voorstel veranderd te krijgen voordat wettelijke goedkeuring wordt verkregen.

Indien een Minister nieuwe wetten wenst in te stellen of bestaande te amenderen, dient hij de Clerk of the Legislature in te lichten die zorgt dat een gedrukte mededeling in de dagelijkse "Notice Page" wordt opgenomen. Dit waarschuwt alle kamerleden, zowel die aan de Regeringszijde als die in Oppositie. Vervolgens, op een datum niet eerder dan 2 dagen na de mededeling dat een wetsontwerp tegemoet gezien kan worden, stelt de Minister aan de Kamer voor het voorstel in eerste behandeling te nemen.

De Minister vervolgt met een uiteenzetting van het doel van het voorstel en, hoewel geen debat op dit punt is toegestaan, de leden mogen de Minister vragen om verduidelijking van speciale punten in het voorstel. Nadat vervolgens over het voorstel is gestemd, wordt verklaard dat het "First Reading" heeft verkregen.

Het voorstel wordt dan in z'n geheel gedrukt en een kopie aan elk kamerlid voor bestudering uitgereikt. Tezelfdertijd wordt het voorstel op de dagelijkse "Order Paper" geplaatst als gereed zijnde voor "Second Reading".

Tweede behandeling.

Te zijner tijd vraagt de Minister het woord in de Kamer en stelt de "Second Reading" voor. Op dit punt is het gehele ontwerp open voor principiële bespreking en de oppositieleden, na voldoende tijd gehad te hebben voor bestudering, hebben nu de gelegenheid hun inzichten volledig uit te spreken. Nadat alle leden die over het principe van het voorstel wilden spreken het woord gehad hebben, mag de Minister alle tegenwerpingen beantwoorden en verdere uiteenzettingen geven. Vervolgens wordt over "Second Reading" gestemd, waarna het voorstel gereed is voor uitvoerige clausule by clausule bespreking door de Kamer in Comité.

Alvorens hiertoe over te gaan worden wetsvoorstellen dikwijls eerst nog verwezen naar speciale Kamercomité's voor verder onderzoek en om gelegenheid te scheppen voor het aanhoren van groepen of individuele personen die sterk geinteresseerd zijn of belanghebbend bij het voorstel. Een Speciaal Comité wijzigt dijkwijls het ontwerp of onderdelen daarvan voor het verslag aan de Kamer uitbrengt en wanneer deze geaccepteerd worden, verschijnt het gewijzigde voorstel opnieuw in druk.

Derde behandeling.

Wanneer een wetsvoorstel beoordeelt word door de volledige Kamer in Comité, is er volledige en vrije discussie over elk onderdeel. Op dit punt worden de meeste amendementen ingediend. Omdat het debat nu niet in openbare zitting plaats vindt doch in comité, is de discussie zeer openhartig en breedvoerig en is er geen grens aan het aantal keren dat een lid mag spreken, zoals het geval is als het "House in Session" is.

Nadat het voorstel dit "Committee of the Whole House" gepasseerd is, wordt het door Mr. Speaker aan de Kamer gerapporteerd en de volgende stap is de Derde (en laatste) stemming. Heeft een voorstel eenmaal "Third Reading" bereikt, dan is het ongebruikelijk dat opnieuw een debat plaats vindt hoewel dit niet door regels beperkt wordt.

De finale stap is uiteraard, nadat het wetsvoorstel alle successievelijke stappen gepasseerd is, met inbegrip van de "Third Reading", het geven van de Koninklijke goedkeuring.

The Hon. John Robarts
Prime Minister of Ontario

'WELL . . . HELLO, DOLLY!' Feeling right at home and "back where she belongs," Dolly, the 3-year-old elephant who outgrew her pen at Riverdale Zoo and now a trim 1,500-pound star of Garden Bros. Circus, sits up for crowd in Nathan Phillips Square, opposite Toronto's City Hall.

TEACHERS WANTED

Drayton Calvin Christian School needs

A TEACHER

for Sept. '69 in the primary grades. Send applications to tne Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The expanding Edmonton Christian Schools require

A GRADE 3 TEACHER

for the fall term. Anyone interested is requested to call collect, Mr. H. Konynenbelt, (403) 479-4171 days, 474-4440, evenings, or write to P.O. Box 342, Edmonton 15, Alberta, immediately.

The Canadian Christian School of Smithers, British Columbia, invites applications for a position in

JUNIOR HIGH

grades 8, 9 and 10. We prefer applicants with a major in Math or Science. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

The 8-room Canadian Christian School of Jarvis, Ont. needs a

PRINCIPAL and TEACHERS

for grades 1, 3 and 6. Schoolbus route available for teacher wanting extra income. Jarvis is centrally located on Highways 3 and 6, half an hour drive from Hamilton. With the industrialization to the south (Hydro, Stelco, Dofasco), Jarvis is fast changing and developing. Please send your application stating qualifications, experience and grade preference to the principal, Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone 587-2604 (area code 519).

The Chilliwack Christian School Soc. of Chilliwack (B.C.) hopes to have its own schoolbuilding ready by Sept. '69 for 7 grades. We still need a

LADY TEACHER

Those who are interested send qualifications and references to A. Niezen, Secr., P.O. Box 161, Chilliwack (B.C.).

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

Haney-Pitt Meadows Christian Elementary School

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PRINCIPAL

commencing September 1969. The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

Toronto District Christian High School
WOODBRIDGE, ONT.

requires for the school-year 1969-1970

TEACHERS

in Science, Mathematics, French, Geography & Commercial Subjects.

Please send applications to Mr. W. Griffioen, 93 Caines Ave., Willowdale or phone collect Office 366-6833 or home 221-5949.

From the Mailbox

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On the Authority of the Bible

During the last few months a series of articles about the relation between science and the Bible has appeared in this paper. At issue was the interpretation of the first few chapters of Genesis but the discussion ranged far and wide. I am writing this note because I am concerned about the way the debate seems to have ended with the publication of the Rev. P. DeJong's contribution on the authority of the Bible. In my view the various concepts of authority were insufficiently separated in his article. This led to a misunderstanding of the position of some people and, it seems, to an appealing, but erroneous end to a useful exchange of ideas.

The word "authority" has two meanings which must be clearly distinguished when discussing the authority of the Bible. First, authority implies the power or right, to enforce obedience. Second, authority may refer to the weight of testimony or to a book, quotation, etc. considered to settle a question. The concept of the authority of the Bible involves both meanings. First, the Bible is the authority for settling, that is, answering, the questions asked throughout the ages "is there a God", and "what is man's position over against Him?" Given that the Bible is an authoritative book on a particular issue, its authority also involves the first concept, for God issues directives to man through the Bible, e.g. the ten commandments.

In this article I would like to present some of the thoughts which come to mind when one considers the Bible in terms of it being an authoritative treatment of its subject matter. In this connection there are two questions which beg to be asked. First, how do we know that the Bible is an authoritative book. Second, what is the Bible an authoritative treatment of? It will be argued that both are legitimate questions, that the answer to the first is "We believe," and that science does play a role in answering the second.

How do we know that the Bible is the authoritative treatment of its subject matter? The problem here is that it is often difficult for a person to know whether a book is authoritative or not. A book may be authoritative and yet a person may be incompetent to appreciate it as such. Similarly, a book may claim to be authoritative while really being trash. For instance, in economics there are many books which, to a layman, may appear as authoritative, but which to a trained economist are utter rubbish because they are filled with inconsistences, errors, and faulty logic. Similarly, in the area of religion we know that there are many books which preach a different message than the Bible's. Professor Pietersma's question "What did I see in Scripture that led me to accept it as authoritative, as something I no longer wished to question but to recognize as trustworthy?" is no irrelevant challenge of God's authority but is an attempt to find out how it is that we come to recognize the inherent authority of the Bible.

I think we all agree that the answer to the question posed by professor Pietersma is that through grace we are led by the Holy Spirit to recognize the authority of the Bible, to believe its message, and to subject ourselves to it. Notice, however, that this answer is found in the Bible itself. In terms of human logic our argument is circular. We asked, "how do we know that the Bible is authoritative?" and we answered, "from the Bible." Our secular friends will laugh and ask, "but how do you know that the Bible can be accepted as reliable on the question of its own authority?" Our only answer can be "we believe!" In short, I agree with the Rev. DeJong that we must diligently read "what the Bible itself teaches and demonstrates regarding its own authority." The objective of such study, however, is not to find a logical proof that the Bible is authoritative, thereby providing a logical basis for our belief, but it is to give the Holy Spirit the opportunity to strengthen our faith. This is not to say, of course, that our belief confers authority to the Bible. All people will eventually be judged by its message regardless of whether they currently accept its authority or not.

Given that the Bible is authoritative it is natural to enquire what the subjects are on which the Bible is an authority. It is now imperative that we apply in a context somewhat different from that envisioned by the Rev. DeJong his "decisive consideration," to wit "what the Bible itself teaches and demonstrates regarding its own authority." The Bible itself defines the boundaries which encompass its subject matter. It is up to the theologians to study the Bible and to trace these boundaries. There are some observations, however, which I would like to make regarding the relation of science to any set of boundaries devout Christians may define.

First, both nature and the Bible have come into existence by direct acts of God and can therefore never contradict each other. If there does seem to be a contradiction between the two it is in our minds only. The problem then is that our body of science is either incorrect or incomplete or that we have misunderstood the meaning of the particular passage of the Bible. For instance, in Joshua 10:12-13 we read that the sun and moon stood still, implying that they generally move across the sky. Yet from science we know that the sun and moon always stand still with respect to the earth and that it is the earth which revolves around its axis. This passage from the Bible, therefore, contradicts a generally accepted body of science. The fact that such errors were permitted in Gods inspired word should also serve as some indication of the nature of the subject matter with which the Bible deals authoritatively.

Nevertheless Joshua 10:12-13 must be taken literally. Then, in the light of modern science, we conclude not only that we are dealing with a human observation rather than with an inspired statement about the movement of heavenly bodies but also that the earth stopped revolving for a brief period! The enormous problems presented by this concept lead some to view this story as a myth with a good moral, rather than as an historical fact. Of these people I ask, "why accept God as the Creator but deny Him the power to intervene in His creation at will, thereby elevating the creation above the Creator?"

In my opinion God is using science to reveal to us His power and majesty. When science disputes the meaning which we have traditionally attached to a passage of the Bible I think we must not only re-examine our scientific knowledge but also seriously question whether or not we have understood correctly the meaning of God's word. Most people will agree that for certain texts this is the proper thing to do. Even the most ardent fundamentalists do not believe that the world is flat even though the Bible speaks of the four corners of the earth and of the pillars of its foundation. They argue that these are only minor points and do not touch the essence of the Bible. This argument itself, however, is a product of scientific progress, for a few centuries ago such questioning of the authority of the Bible was branded as heresy. In short, science is helping us to perceive more clearly the boundaries encompassing the material on which the Bible is an authority. Furthermore, this is a dynamic process which will continue to occur. A constant re-examination, in the light of science, of our understanding of certain passages in the Bible is therefore needed. Indeed, it is imperative that we do so if we are to avoid imposing our imperfect interpretations of certain texts as God's word on others who, because of a clearer insight into God's creation, see things differently.

That our interpretation of certain texts in the Bible is influenced by our scientific knowledge I find an indisputable fact. Furthermore, I think it also indisputable that scientific progress will continue to enlighten our understanding of the authority of the Bible. What is disputable, however, is how fast and to what extent science should be allowed to assist us in modifying the traditionally accepted boundaries of the Bible's authority. Here there is room for debate. We may disagree with the positions taken by certain writers but let us be clear in our writing that if we disagree we do recognize the problems but reject the specific solutions. There are many believers who are daily confronted with scientific evidence clashing with traditional interpretations of certain passages in the Bible. Let us assist such pioneers in coping with these problems and not burn them at the stake in a literary fashion.

One way in which we can aid our fellow Christians troubled by the apparent antithesis between the Bible and science is to point out that the message of the Bible can be fully grasped without any knowledge of science. This message can be understood by young and old, poor and rich, educated and uneducated, regardless of the age in which they live. In fact, science will never give us a deeper understanding of this message. All it can ever do is to give us a better idea of the way God deemed it necessary to make this central message clear to us. Viewed in this way the relation of science to the Bible becomes an academic issue and will never come between a man and his faith in God.

J. Schaafsma.

Reformed Church in America considers position toward Mexican Presbyterian Church

(Church Herald) A significant action was taken by the General Program Council of the Reformed Church in America at its April meeting concerning the Church's relations with the National Presbyterian Church in Mexico. Representatives of that church held a major consultation March 24-25 with representatives of the United Presbyterian Church in the U.S.A., and the Reformed Church in America, all of whose missionaries serve in relationship to the Mexican Church.

Items on the agenda included the ecumenical movement, the theological examination of missionaries, and proposed special projects by the Mexican church. The main issue at the consultation was the stance of opposition that the Mexican church has toward missionary cooperation with Roman Catholic personnel. Some Presbyterian missionaries have already been asked to leave Mexico because of such activity.

The Mexican church officers proposed: "Considering that the National Presbyterian Church of Mexico has arrived at doctrinal and spiritual maturity, we earnestly request the mission boards that their personnel which are sent to work with us (those now in service as well as new personnel) be mindful of our declared position and abstain from carrying on relations (activities) and making publicity in favor of the ecumenism of the Roman Catholic Church."

The Mexican Church also affirmed the right to examine missionaries, and there was general agreement by all that an autonomous church has the right to examine the theological views of missionaries who work under her direction. The Mexican Church holds to the Westminster Standards, but in the consultation openly acknowledged the adequacy of the Reformed Church Standards of Unity as a theological base. The Committee on Cooperative Work, which includes representatives from the U.S. churches, will prepare a questionnaire which is to be used as the basic document for examining missionary candidates.

The Mexican Church also proposed basic changes in the Committee on Cooperative Work which would reduce the representatives from the U.S. churches from two members from each church with voice and vote to one member with voice only. The Program Council voted to communicate the following reply to the National Presbyterian Church in Mexico:

"Although we may hold differing views concerning cooperative acts with personnel of the Roman Catholic Church, we do respect the autonomy of the National Presbyterian Church of Mexico. Accordingly, therefore, we affirm the right of the N.P.C.M. to formulate the conditions under which missionaries shall labor. We will encourage our missionaries to work in your midst in a spirit of harmony, being sensitive to the N.P.C.M. and the ministries to which they are called. In our work together we encourage the full use of the offices of the Committee on Cooperative Work. We look forward to the opportunity, within the framework of the C.C.W., to have a part in the formulation of the questionnaire for use in the theological examination of missionaries. In regard to the proposed revision of the Constitution and Bylaws of the C.C.W., we ask that further discussion be held on them when the C.C.W. meets in its next session. We are unable to give complete approval of them at this time. When the proposed revision and its implications become clear, another consideration of it will be given. We continue to rejoice in the opportunities God has given us to join in a ministry with you in Mexico and we look forward to the leading of the Holy Spirit as we join our endeavors for the days ahead." (RES)

Plan helps farm areas find doctors, dentists

(Can. Scene) — Some Manitoba communities without adequate medical or dental services may be able to get them under a trial project of the provincial government.

With medicare having come into effect April 1, the Health Department is offering financial assistance to a limited number of doctors and dentists willing to practice in rural areas.

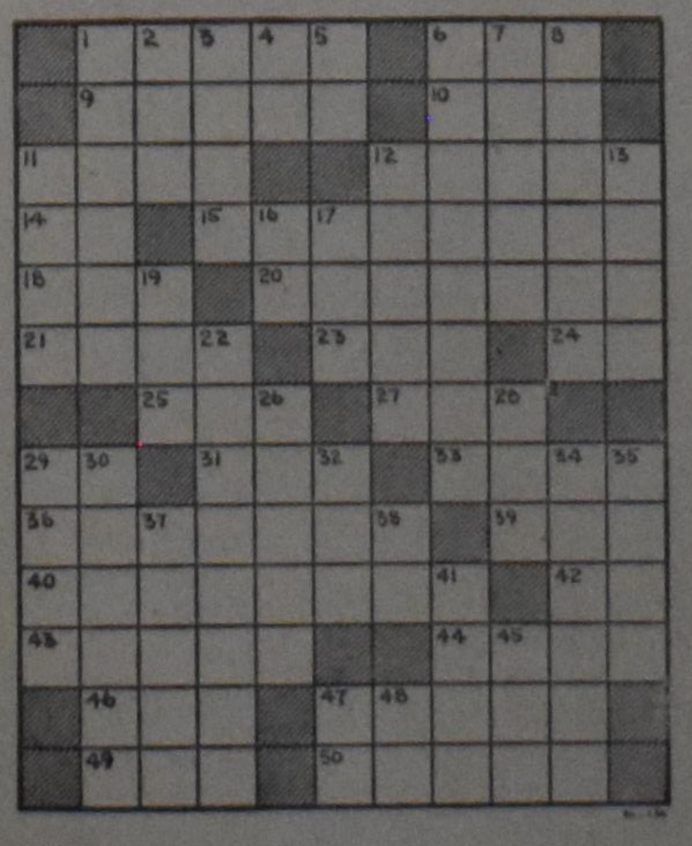
A doctor or dentist agreeing to practice three years in an approved area will receive a $5,000 grant in the form of a bank loan repaid by the government on a monthly basis as long as he continues to practice in the agreed area. The loan will be repaid to the bank at the rate of $1,000 the first year, $1,500 the second year and $2,500 in the final year. If the doctor or dentist discontinues practice before the end of three years, the province will discontinue loan repayments. The outstanding balance will become a personal obligation of the practitioner to the bank.

The plan isn't restricted to graduates in any specified age group. It will be available to a limited number willing to practice in chosen areas.

CROSSWORD PUZZLE

ACROSS
1. Clayey
6. Toothful
9. Prize ring
10. Altar constellation
11. Formerly
12. Features of Old Glory
14. Family member
15. Famous monk
18. Literary gleanings
20. "The Little Flower" saint
21. Football game period
23. Even, in one syllable
24. Mr. Wells' initials
25. An age
27. Short swim
29. European country: abbr.
31. Fishing pole
33. Uppity manner
36. A young hare
39. Golfer's gadget
40. Oversight
42. Continental abbreviation
43. "Raven" author's signature
44. Always
46. Rep.'s opponent
47. Engraver's tool
49. Before
50. Old English coin

DOWN
1. After top or before split
2. Grampus
3. Insulting glance
4. One only
5. Sun god
6. Poetic name for Italy
7. Angry
8. Diocese division
11. Brightly colored fish
12. Celerity
13. Stocking mishap
16. In the locality
17. That woman
19. British beer
22. Group on the green
26. Eric the Red's nationality
28. Place for the orchestra
29. Ice mass
30. Produced anew
32. Agnus ——
34. Take umbrage
35. Cooking direction
37. Rattlesnake
38. In the direction of
41. Evil emperor
45. By way of
47. Monogram of "The King of Swing"
48. Biblical city



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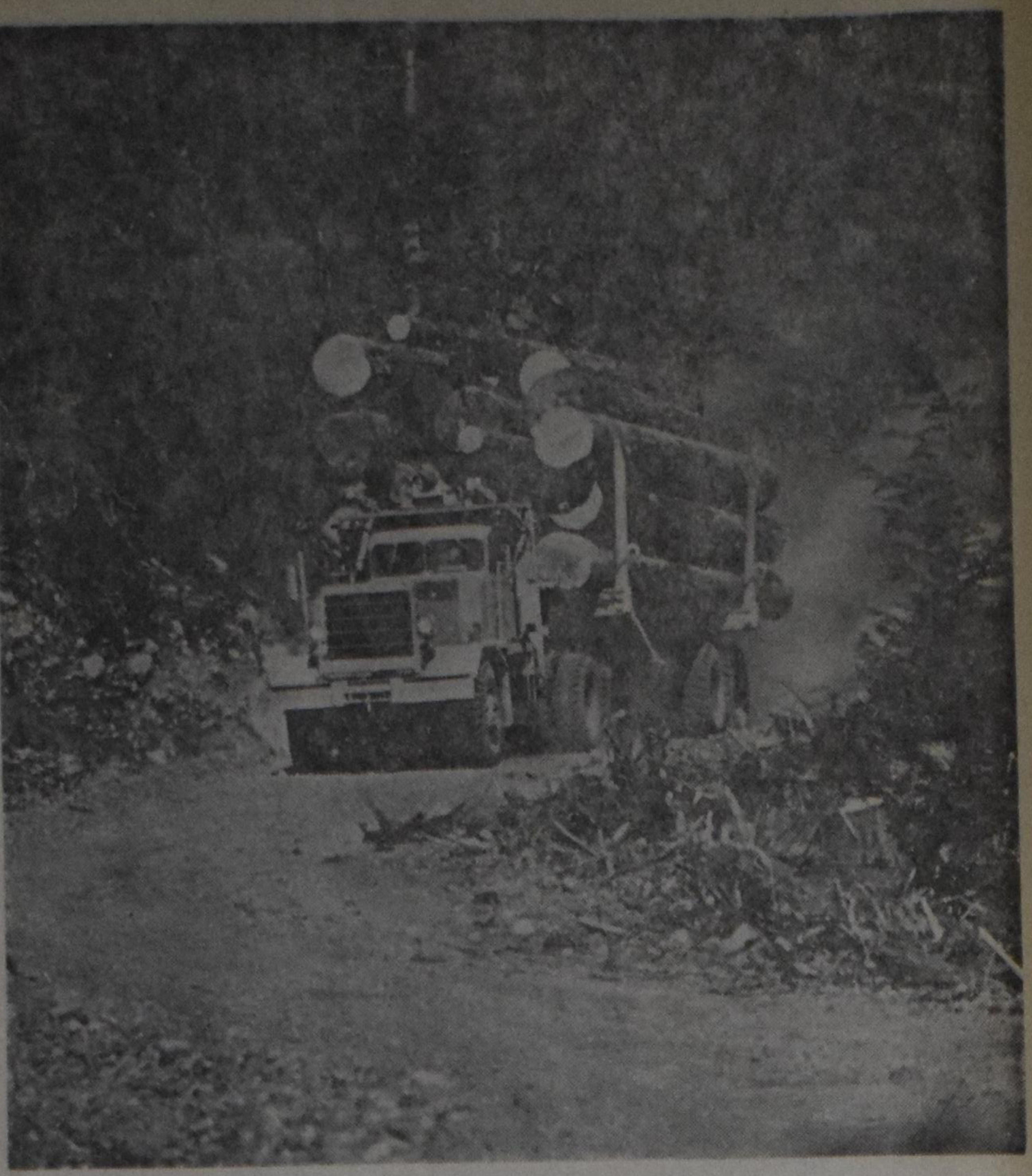

RACE TO MEET THE MARKET
Thundering along wooded back road on Vancouver Island, Crown Zellerbach truck hussles log load to tidewater to build up inventories as B.C. forest industry catches up on a log shortage caused by severe winter in the province.

British Columbia

De Gouden Provincie

door ED ARROL

(Canadian Scene) — Een verslaggever schreef onlangs dat een reis door de gouden provincie niet beschreven kan worden, maar dat die ervaren moet worden: "Een van de meest delicate ervaringen is een ontmoeting met de natuur in de vroege morgen. Tegen drie uur in de morgen kondigt de nieuwe dag zich aan met de eerste zachte lichtstralen, later gevolgd door geluiden uit de ontwakende natuur in de omliggende bossen. Een "verhouding" met B.C. kan een ernstige zaak worden, maar het is een van de aantrekkelijkste manieren om — al is het maar voor een ogenblik — het contact te verliezen met het drukke leven".

Een van de zijsporen van de Canadian National Railways loopt van Jasper in Alberta naar Prince Rupert, een levendige, maar regenachtige havenstad, veel dichter bij de Orient dan Vancouver of Victoria. Aan deze spoorlijn ligt ook Terrace, een dorpje aan de Skeena Rivier, 98 mijl ten oosten van Prince Rupert. Terrace wordt ook aangedaan door de C.P. en Pacific Western Airlines, het heeft een ziekenhuis, een middelbare school, een openbare bibliotheek en een weekblad, de **Omineca Herald.**

Veertig mijl ten zuiden van Terrace en 400 mijl ten noorden van Vancouver ligt Kitimat, waar zich de gigantische smeltovens bevinden van de Aluminum Company of Canada. Het staat bekend als "Tomorrow's City Today". Het is ook een "little nations" stad in de wildernis. Er werken mensen uit Portugal, Italië, Hongarije, Jamaica, Estland, Tsjecho-Slowakije, Duitsland, Zwitserland, en Kitimat Indianen. Burgemeester Sam Lindsay zei "Wij hebben hier zo'n 30 verschillende ethnische groepen in Kitimat." Zelf is hij van Schotse afkomst. Hei zei verder: "1 Juli, Canada Day, is hier een grote dag. De ethnische organisaties doen hier ontzaglijk goed werk, vooral immigranten die moeilijkheden wat hun hulp betreft aan nieuwe hebben met de taal en het zich thuis voelen in hun zo volkomen nieuwe en verschillende omgeving. Zij voorkomen daarmee dat deze mensen heimwee krijgen."

Er wordt verwacht dat er nog veel meer immigranten naar Kitimat zullen gaan in verband met de bouw van de Eurocan Pulp and Paper Company, die in 1970 waarschijnlijk klaar zal komen en waarmee een bedrag van $100 miljoen gemoeid is. Men neemt aan dat de bouw van deze fabriek de bevolking zal doen toenemen van de huidige 10.000 zielen tot ongeveer 13.000.

Giovanni Dalmonte is uit Italië afkomstig en woont sinds 11 jaar in Canada. Hij woont nu 5 jaar in Kitimat. Hoewel hij timmerman is van beroep, gaat zijn grote liefde uit naar het maken van muurversieringen van ingelegd hout, Hij heeft o.m. een van de muren van het kantoor van de Kamer van Koophandel versierd met een houten voorstelling van de nationale en provinciale symbolen. Hij heeft hieraan niet minder dan 5000 uur gewerkt. In de Christ the King Church heeft hij, eveneens van ingelegd hout, een voorstelling van **The Last Supper** aangebracht.

Terug naar Terrace .... Een reis oostwaarts van een paar uur brengt ons in Hazelton, waar de Bulkley en Skeena rivieren elkaar ontmoeten. Er was een tijd dat Hazelton de poort naar het Noorden was, van waaruit men naar de Omineca en Cassiar goudvelden trok en later reisde men via deze plaats naar de Klondike. Thans is het een rustig plaatsje met allerlei bewijzen voor een historisch verleden, zoals de vele totempalen op de plaatsen waar de Indiaanse rassen vroeger vergaderden.

De rivier "Grease Trail" loopt van Hazelton en mondt uit in de Naas River in noordelijk B.C. (net ten zuiden van de Alaska Panhandle). Zelfs vandaag kan men over de radio horen dat de vangst op "oolichans" (eulochons of "kaars-vis") goed is. Deze kleine **vissen zijn, net als spiering, zo olieachtig dat zij uren branden** olieachtig dat zij uren branden als men er een katoentje doorheen steekt. Vroeger was de olie die men van deze visjes verkreeg van groot belang als ruilmiddel, en de Indianen reisden van het binnenland langs de "Grease Trail", van de Skeena naar de Naas Rivier en via bergpassen om hun "eulachon grease" te bemachtigen. Bij normale temperatuur is deze olie in harde vorm.

De lucht in het Indiaanse dorpje Aiyansh is opmerkelijk helder en het is verrassend te zien hoe echt hier het Noorderlicht is. Na de Eerste Wereldoorlog werden naar huis terugkerende soldaten en hun gezinnen aangeraden zich in de Naas Rivier Vallei te vestigen, met de belofte dat er een weg of een spoorlijn aangelegd zou worden naar "the outside" (waarmee Terrace bedoeld werd). De snelstromende Naas River is erg gevaarlijk. Het feit dat er geen weg leidde naar de vallei betekende een tocht van 40 mijl door woest land naar het dichtstbijgelegen Terrace. Het kostte veel te duur om een vliegtuig te huren voor een bezoek aan Prince Rupert of aan Terrace. Een groot aantal gezinnen vestigde zich in de vallei. Zij bouwden huizen, een school en een winkel. Maar de regering hield zich niet aan haar woord, en langzaam maar zeker verlieten de teleurgestelde gezinnen de vallei, op één of twee na. Pas onlangs is er een weg aangelegd voor het vervoer van hout. Het enige gezin dat toen nog over was heeft er een theehuis geopend en het loopt uitstekend!

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

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THE WORLD AROUND US

POLAND

When Communist leader Wladyslaw Gomulka gave the principal report to the fifth congress of the Polish United Workers' party in November of 1968, he painted a picture of a stable and dynamic Poland which had made great strides in all spheres of activity. The main target of the next five-year plan (from 1971 to 1976) will be an "increase in the living standard of the people". At the end of the next five-year plan 350,000 cars per year would be produced compared with the 70,000 projected for 1969-1970. The work week may also be shortened before the next five years are ended because of "appreciable streamlining in the organization of labour inside the enterprises and by the elimination of unwarranted overtime".

The goals sound attainable, in part because few specifics were promised, but Poland will have to change drastically if indeed substantial strides can be made in the field of economics. The economy remainst centralized, overburdened by bureaucracy, and infected with corruption. The average net earnings amount to only 2,059 zlotys per month. The tourist rate of exchange is 24 zlotys to the dollar, but the black market rate is 130 to 1. A good pair of shoes cost about ten days wages. There is a large housing shortage in the country which, by Gomulka's own admission, will not be cleared up by 1975.

The part of the speech dealing with economic matters brought forth little that was new or startling. When Gomulka discussed domestic and foreign events, however, some new ideas came to the foreground. Gomulka lashed out at right-wing socialist forces in cooperation with revisionist groups which are "attempting to sow ideological and political confusion". According to the party boss the wave of youth riots was "dammed up by the working class". The interesting thing is that Gomulka tried to make an ideological conflict out of a few student disorders. The first serious demonstration occurred in January 1968 when students protested the banning of a play written by a nineteenth century Polish romantic poet. Fifty students were arrested. But after an interval of several weeks, demonstrations resumed. In Warsaw alone, some 4,000 students clashed with about 500 policemen. Riots spread to other major cities like Krakow, Poznan, Wroclaw and Lodz.

The riots had little, if anything, to do with ideology. What it did show was that the youth of Poland is alienated from the Communist party. The party is becoming quite aware of this and is trying to win the people (and especially the students) through indoctrination campaigns. As of last year, all students in university are required to take a two-year course in Marxism-Leninism. The party has a membership of only two million out of a population of more than 35 million. Within the party 43 per cent are classed as intellectuals, although they only make up 9 per cent of the population. In order to combat this one-sided arrangement, representatives of Communist youth organizations are now placed on university admission boards and preference is given to children of worker and peasant background. More than half of those admitted to first-year university studies in the fall of 1968 received preferential treatment.

It is unlikely that this will solve the problem for the party, however. Those who do not go to university are still not attracted to the party. Only 11.6 per cent of the party members come from peasant stock, although the peasants make up 40 per cent of the population. There are two major obstacles in the way to winning the allegiance of the people: one obstacle involves the open subservience to the Soviet Union and another the official anticlerical policy of the government. The overwhelming majority of the Polish people are Roman Catholic and although the religion is not outlawed, it is not looked upon favourably by the party. It was only last December that the three year ban on travel abroad imposed upon Cardinal Stefan Wysbyski was lifted. The ban was originally imposed in 1965 when the Cardinal responded to a letter from West German bishops wherein he offered conciliation and forgiveness.

The position taken by Gomulka in the invasion of Czechoslovakia did not endear him to the people either. In spite of massive indoctrination in the press and radio, the Poles have expressed their sympathy for Czechoslovakia openly by bringing flowers to the Czechoslovak embassy in Warsaw. One of the best known Polish contemporary authors, Jerzy Andrzejewski, probably expressed popular opinion best when he wrote to the chairman of the Czechoslovak Writers' Union condemning the invasion and voicing support for the people of Czechoslovakia.

According to Gomulka's vision, the world is in the throes of an "intensifying struggle between the forces of socialism, progress and peace, and the forces of imperialism, reaction and war . . . on a global scale". Peace has only been preserved in the world thanks to the powerful missile and nuclear strength built up by the Soviet Union. Gomulka, in spite of the opposite feelings of many Poles, still sees Russia as the great savior of Poland. He does whatever the leaders in the Kremlin demand of him and is, with East Germany's Ulbricht, the staunchest supporter of the policies set out by the Soviet Union. It was Gomulka who hosted the meeting during July, 1968, which resulted in the infamous Warsaw Letter signed by representatives of the U.S.S.R., Poland, East Germany, Hungary and Bulgaria. Some 45,000 Polish troops joined the other four cosignatories to the Warsaw Letter and crossed the borders to "provide the brotherly Czechoslovak nation with indispensable help", allegedly because "counter-revolutionary forces threatened the vital interest of Poland". Gomulka, the hard-liner, must have been gratified by the invasion and the subsequent agreement by the leadership in Prague to station U.S.S.R. troops "temporarily" along the frontier between Bohemia and the Federal Republic of Germany. (Soviet divisions have remained on Polish territory near Legnica in Silesia since 1945).

The future of Poland, whether it will remain close to the Soviet Union or follow a more independent policy, will depend largely upon the succession to Gomulka. A number of changes have taken place in the top hierarchy of the party and at present there is a tripartite division, with the Gomulkites retaining about half the seats on the Central Committee — the other half being divided among the younger politicians and the economists (about 30 per cent) and the partisans (about 20 per cent). This last faction, which controls the police, security matters and party cadres, also obtained positions of responsibility and influence within the armed forces. If it continues to make gains in the Politburo and in the Secretariat, the future may be in their hands even before Gomulka leaves the scene. Should this happen, Poland will have a regime that is even more rigorous than that of East Germany. Many Poles are not happy with the leadership Gomulka has provided, but if they wish to have some more freedoms when he is gone, they must ensure that the younger politicians and economists can take over and not another conservative faction.

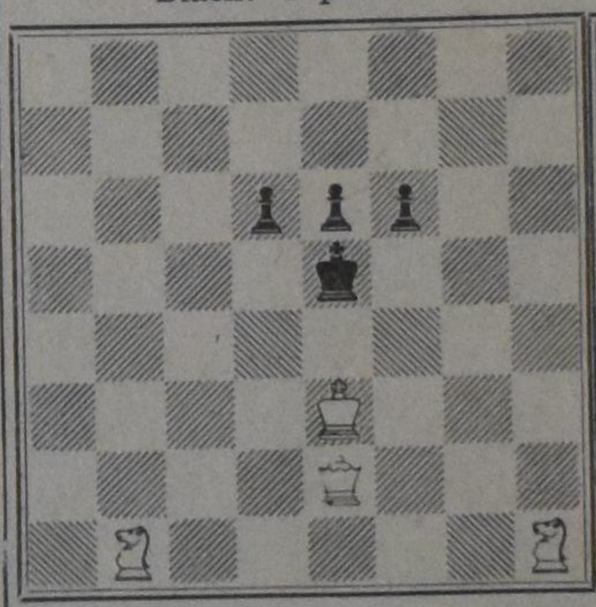
J. J. Bout.

Let's Play Chess!

Editor: Mr. C. Hess

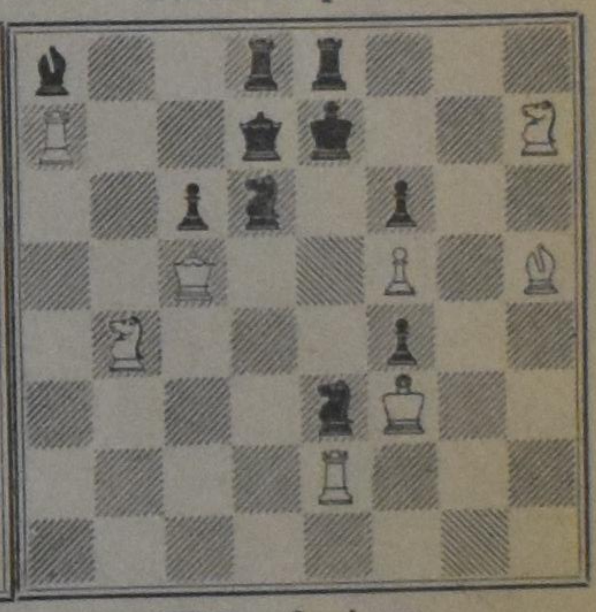
FIRST SERIES OF PROBLEMS IN JULY

Nr. 356
Author: Dr. L. N. DeJong, Holland
Black: 4 pieces



White: 4 pieces
White to play and mate in three moves. 3 points

Nr. 357
Author: J. Katko, Indonesia
Black: 10 pieces



White: 8 pieces
White to play and mate in two moves. 2 points

NOTES

1. I took care to offer problems of a specific, interesting character the summer months. All of my people will certainly enjoy them. I have some hopes that they will not be too hard either. Good luck!
2. Nr. 356 is from the late composer DeJong. He was a hard worker. One of his hobbies was making fully symmetric problems. Whether every single piece on the diagram had a specific function or not was not important for him: his main goal was to show symmetry! Look at this cute miniature. It is almost a beauty. The full solution is asked for.
3. Nr. 357 has an Indonesian background. The pinnings help a lot to find the key. Don't forget to indicate the threat if there is any. Quite often people lose points because they forget the threat.
4. If it is convenient for you to send the solutions of these two problems immediately, feel free to do so. My office is open all summer.

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For "letters under number" 50¢ extra.

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

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MARION MAE

born July 27, 1968.

John and Mae Vanderlinde Jr., nee Coomans.

1243 Logan St., Sarnia, Ont.

Thankful to God, the Giver of life, we are happy to announce the birth of our daughter

SANDRA JANE

born June 13, 1969.

A sister for Clarence and Johnny.

The happy parents:
John and Agnes Keen.

R.R. # 5, Dunnville, Ont.

Thankful to God, Who made all things well, we are proud to announce the arrival of

LISA MARIE

June 10, 1969.

Albert and Helen Bosma.
Brenda.
Cindy.

Box 65, Group E.,
R.R. 2, Hamilton, Ont.

With thankfulness to the Lord, the Giver of life, Who made all things well, we are happy to announce the birth of our son

KENNETH THEODORE

born June 17, 1969.

A brother for Michael Henry.

Henry and Margaret Huizinga.

R.R. 3, Wainfleet, Ont.

Op 17 juni 1969 werden wij door de Here verblijd met de geboorte van een zoon. Gods rechterhand doet grote kracht! Wij noemen hem

HENDRIK WILLIAM

Een broertje voor Jeanette en Nellie.

Rev. and Mrs. Wm. Praamsma.

Stratford, Ont.

With great thankfulness to God we joyfully announce the birth of our son

ROBERT TERRENCE

A brother for Charlene.

Ronald and Joyce DeJong (nee Oegema).

June 21, 1969.

59 Lawton St.,
St. Thomas, Ont.

Mr. and Mrs. A. Norg of Jarvis, Ont., are pleased to announce the forthcoming marriage of their daughter

JOANNE

to

Mr. JAKE BAKELAAR

son of Mr. and Mrs. J. Bakelaar, of Auburn, Ont.

The ceremony will take place, the Lord willing, on Saturday, July 12, 1969 at 2.30 p.m. in the Chr. Ref. Church at Jarvis, Ont.

Rev. A. Kuyvenhoven of Hamilton, Ont. officiating.

Mr. and Mrs. Kornelius Holtrop of R.R. # 1, Canboro, Ontario are pleased to announce the forthcoming marriage of their eldest daughter

DIXIE

to

JOHN VONK

son of Mr. and Mrs. D. Vonk of Drachten, the Netherlands.

The wedding will take place, the Lord willing, on Saturday, July 12, 1969 at 3:00 p.m. in the Bethel Christian Reformed Church of Dunnville, Ont.

Rev. J. Kerssies officiating.

Future address as of August, 1969: 2 Cherrywood Drive, Apt. 707, Stoney Creek, Ont.

Zo de Here wil hopen we op July 3, 1969 het 45-jarig huwelijksfeest te herdenken van onze ouders en grootouders

ALBERT JAN BRINK

en

CORNELIA BRINK (GUIKEMA)

Dat ze nog lang voor elkaar en voor ons gespaard mogen blijven, is de wens van hun dankbare kinderen en kleinkinderen.

Oosterbeek, Holland:
Gerrit & Stien Brink.
Burgessville, Ont.:
Anton & Mien Burgers.
Sarnia, Ont.:
Andy & Janny Hoekstra.
Sarnia, Ont.:
Peter & Susan Vanoosterom.
Atlanta, Ga., U.S.A.:
John Brink.
Goderich, Ont.:
Henk & Linda Brink.
en 21 kleinkinderen.

1183 Pontiac, Sarnia, Ont.

Zierikzee, Zeeland, 1929 - 1969.

Congratulations to our dear parents and grandparents

MARTINUS LEGEMAATE

and

ADRIANA LEGEMAATE—VAN DYKE

on the occasion of their 40th wedding anniversary on July 12, 1969.

The Lord gave them 11 children and 29 grandchildren. He took unto Himself one daughter, Gerarda Maartje, in 1943.

May the Lord bless them on this day and in the years to come.

John and Renie Legemaate.
Martin.
Yvonne.

Toronto, Canada.

1929 — 1969

On Friday, July 4th, 1969, the Lord willing, we remember with our dear parents and grandparents

FEDDE DE JONG

and

KLAASKE DE JONG—WARINGA

the occasion of their 40th wedding anniversary.

Great is Thy faithfulness, O God my Father.

Their grateful children and grandchildren:

Andy and Jessie De Jong, Margaret, Caroline, Freddy, Transcona, Man.
William and Elsie Douma, Charlene, Cynthia, Dugald, Man.

684 Hall Street,
Sarnia, Ontario.

On July 4, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

OSCAR DUIKER

and

GEESJE DUIKER—BUSSTRA

the occasion of their 35th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their thankful children.

Barrie, Ont.:
Carla and Everett Boeyenga, Robert, Edward, Raymond, Nancy.
Barrie, Ont.:
Jack and Barbara Duiker, Suzanne, Ricky, Marcel, Peter.
Thornton, Ont.:
Jane and John Kloosterman, Carolyn, Conny, John.
Stratford, Ont.:
Jerry and Susan Duiker, Jaqueline, John, Kenneth, Michael.
Barrie, Ont.:
Jeddy and John Dupain, Evelyn, Linda, Annette.
Barrie, Ont.:
Hilda and Aarn Kloosterman, David, Paul, Michael.
Montreal, Que.:
Rosa and Andy Barr, Danny.
Barrie, Ont.:
Gerard.
Ann.
Marion.

134 Duckworth Street,
Barrie, Ont.

YOUNG MAN

wants to work in greenhouses with cutflowers and potted plants. Please write to # 2167, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

BAKER

for general Bakery. Experience preferred. Good working conditions. Apply to Nywening's Bakery, 28 Front St. West, Strathroy, Ont.

Ps. 23.

In vast vertrouwen des geloofs en bereid Hem te ontmoeten, is na lange ziekte en toch onverwachts op 10 juni 1969 door Jezus thuis gehaald onze geliefde man, vader en grootvader

BEREND ARENDS,

op de leeftijd van 61 jaar.

Mrs. Zwenna Arends—Bloemendal, Abbotsford, B.C.
Jenny & Art Arendse, Bellingham, Wash.
John & Aletta Arends, Abbotsford, B.C.
Altiena & Jake Vander Meulen, Chilliwack, B.C.
Hank & Helen Arends, Abbotsford, B.C.
At home:
Ben Arends,
Audrey Arends.
And 13 kleinkinderen.

Ps. 121.

On Tuesday, June 17, 1969 the Lord took home, after a short illness, our dearly beloved wife, mother, daughter, daughter-in-law and sister

AGNES REEDYK,

nee DE KLERK,

at the age of 36.

Her life was to live for Him and the knowledge that she is with Him is our joy in our sorrow.

Mr. John Reedyk,
Jacqueline,
Leo and Dick.
Fam. D. A. De Klerk.
Fam. L. Reedyk.

Lethbridge, Alta.,
802 - 8 St. N.

Wanted:

COMPANION

for elderly Dutch lady. Toronto vicinity. 5 minutes walk to Christian Ref. Church. Write for further information # 2165, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

A FEW GIRLS

age 20-30 to move in with four other girls. Rranch style home, situated in Burlington, Ont., close to bus transportation, hospitals, and christian schools. Available by July 15th or thereafter. Phone 637-0566.

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Famous 1960 MORRIS 1000. Only 40,000 original miles. Kept in excellent condition. (This Spring: new clutch, new exhaust, new front tires.) 40 miles per gallon. Mechanical certified.

Your chance to get economy transportation for yourself or for a member of the family, for just $345. Two snow tires on wheels included. See it at 203 Rothsay Ave. (East of Gage Park), Hamilton. Phone 549-8890.

NURSE - HOUSEKEEPER

taking care of 3 invalids in private home is looking for a colleague to share the same work with her. If possible per August 1st. Live in. $70.00 weekly. 2 days off and Sunday afternoon every 2 weeks. Call (416) 483-8685 in the morning or send a letter to Miss M. Vonk, 153 Dinnick Crescent, Toronto 317, Ont.

GIRL

in early twenties, looking forward to meeting someone with whom to spend her holidays, July 16-30, 1969. Willing to go anywhere. Camping equipment and car available. Please reply to No. 2166, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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250 acres good land with loafing barns, silos, 32,600 broiler quota, and 44,000 square feet for other poultry. Broiler houses well built, fully equipped — fan ventilation, gas heat, full insulation, etc. Comfortable three-bedroom house. Excellent location, north of Toronto — handy to market. Real opportunity for big broad-based operation. Let's talk it over!

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SALESMAN

is looking for more steady employment. Has over 10 years of selling experience. Letters under no. 2168, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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near Calvin College. Stove & fridge incl., plus garage. Available late August. Write: T. Ouwehand, 919 Kalamazoo, S.E. Grand Rapids, Mich. 49507. Phone 616-241-6146.

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and modern washrooms.

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For information or reservation please call or write Rockspring Holiday Camp, % Mr. and Mrs. J. Timmerman, R.R. # 6, Owen Sound, Ontario. Tel. 376-2712.

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100 Acre Dairy Farm

met melkcontract, 4 mijl van Caledonia. 7 kamer huis, van alle gemakken voorzien. Goede barns, één nieuw. 50 stuks vee. Alle nodige machines in goede staat. Vraagprijs $66,000. Zonder vee en machines en melkcontract $47,000.

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Presbyterian Mission Board Notes Theological Gaps

(Presbyterian Journal) Widening theological gaps between some overseas churches and the Presbyterian US Board of World Missions were offically recognized at the board's April meeting at Nashville, Tennessee.

The denominational agency went on record telling the missionaries that they are expected to be in sympathy with theological and ecumenical stances of the sending Church's General Assembly when those positions are different from those of the national groups with which they serve abroad. The statement also notes that national churches have a right to request the Presbyterian US missionaries to respect their positions.

Troubles have arisen over this issue in several countries in which strong Presbyterian churches have continued to maintain "conservative" and evangelical positions while the Presbyterian Church US has been going in more "liberal" directions. In some nations, such as Brazil, Korea and Mexico, missionaries sympathetic to the new directions in the home denomination have come into conflict with the nationals with whom the board has instructed them to cooperate fully.

The reverse effect has also been observed in some areas. Missionaries more in sympathy with the "conservative" stance of the overseas bodies with which they have cooperated than with positions of the home church have sometimes felt they could not continue as missionaries in the face of the differences.

While the Presbyterian Church US is involved in a number of "ecumenical" alliances, many of the younger churches abroad have refused to become members. Theological reasons have often been cited for the refusals.

Some of the overseas bodies have been members of some "ecumenical" bodies, but they have done so with a continuing evangelical commitment.

The board's action could be interpreted as a reversal of its widely-heralded policy of full cooperation with national Christian bodies overseas. Missionaries have generally been expected to defer to their Christian national brethren when differences arose. As spelled out at the April meeting, the position of the Presbyterian US General Assembly will now be determinative. (RES)

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150 Acres Dairy Farm

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60 milkcows
20 young cattle
4 unit milkers
2 coolers
2 tractors
2 side rakes
1 hay mower
1 plough
1 manure spreader
and many, many other items, too numerous to mention.

THIS FARM HAS SHOWN A VERY SUBSTANTIAL INCOME FOR THE PRESENT OWNER AND I WOULD SUGGEST THAT IF YOU HAVE BEEN LOOKING FOR A GOOD FARM TO BUY, LOOK INTO THIS ONE.

DOWN PAYMENT $30,000.00 cash, or less. Owner will consider a house in trade.

FULL PRICE ONLY $62,000.00.

CONTACT:

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(If you live in the Hamilton area, contact Lawrence Wierenga, at 388-2247, Hamilton.)

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HI NEIGHBOURS!

Spring has turned into summer and many of us will be travelling at some time or other during the next months. As you are rolling along the main highways of our country you may not be aware of the army of men who labour each day to make your travelling safe and enjoyable.

One of the crews assigned to the Department of Highways of Ontario has a big job each year. It is their task to point new marker lines on 14,000 miles of provincial highway. It takes the 200 men of the road painting crew several months to complete their $300,000 project. By the time they finish they will have gone through 200,000 gallons of paint, enough to spruce up a small city.

The white lines to mark the lanes and the yellow edge lines not only make driving easier, they also make an important safety aid.

With solid white lines laid down in areas of restricted visibility, motorists are warned not to attempt to pass. Should they do so and become involved in an accident they face prosecution — if they are still alive.

The cost of the annual paint job works out to be a little more than 10 cents for each of the 2,750,000 vehicles registered in Ontario.

Department of Highways paint crews operate only on the King's Highway system of the province, while local road and street painting is carried out by crews employed by municipalities.

Although Tom Sawyer was a pretty shrewd operator, he would have been envious of the methods used to paint lane stripes on our highways today. Not a hand touches a brush.

All the painting is done mechanically by spray guns in painting machines specially designed and built by the department. Each machine is mounted on a four ton truck that can be driven from either the left or right hand side so that the driver can accurately follow the existing line.

The most recently designed painting units which make up more than half of the Department's fleet, are rated as some of the finest of their kind operating on the continent.

The design gives them the capability of laying paint from either or both sides of the vehicle, always going with the traffic. Operated by a four-man crew, they can cover 15 miles a day.

In addition to spraying solid or broken lines, the machines release a topping of fine glass beads on the paint a split second after it is laid, to provide a reflective coat for easier and safer night driving.

That's an extra touch Tom Sawyer would have liked.

And being a real boy, Tom would have liked a story that is printed in the Ontario Hydro publication "Hydroscope" about a mouse who worked for that Department last fall. It occurred at the Douglas Point Nuclear Power Station where John McDowell and Bill Woods were replacing an underground cable. The wire "fish" normally used to string the cable through its conduit kept fouling on the rough surface. "We had to get the string through somehow," said John, "so we caught a frog, tied the string to its leg and let it loose."

The frog proved to be a slacker, however. It kept stopping in the middle of the pipe, perhaps to demand better working conditions. Thereupon the inventive maintenance men caught another frog and held it at the other end of the conduit, reasoning that if one was male and the other female, nature's little plan would solve their problem. But froggie refused to go a-wooing, and so it was retired.

After some frantic scurrying, the pioneers came up with a mouse and tried the same technique. With the string tied to its tail, it zipped through the conduit with the thoroughness of a veteran hydro employee.

"For a while we thought of training him," said Bill Woods, "but after all he'd been through we decided to let him go." A pity in a way. Mickey the mouse had demonstrated that he has initiative and the ability to work in a tight situation, two very highly desired qualifications for a Conduit Carrier with the Public Works or the Department of Highways.

So long from

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Mich. 49508
a synodical board

True achievements are recognized

(Canadian Scene) — Something of the rich variety characterizing Canada is reflected in the winners of the Royal Bank of Canada's annual award of $50,000 for outstanding service, established as a centennial project in 1967. The first three chosen include a neurosurgeon, a research scientist and a prelate of the Roman Catholic Church.

The latest winner, Paul-Emile Cardinal Leger left the Archbishopric of Montreal to do missionary work among lepers in West Africa, the most selfless task imaginable. The first to be chosen, Dr. Wilder Penfield, was the ranking American expert in his field when he came to Canada to set up the Montreal Neurological Institute. He has become very much a Canadian, so much so that he has been widely described as "a Canadian saint."

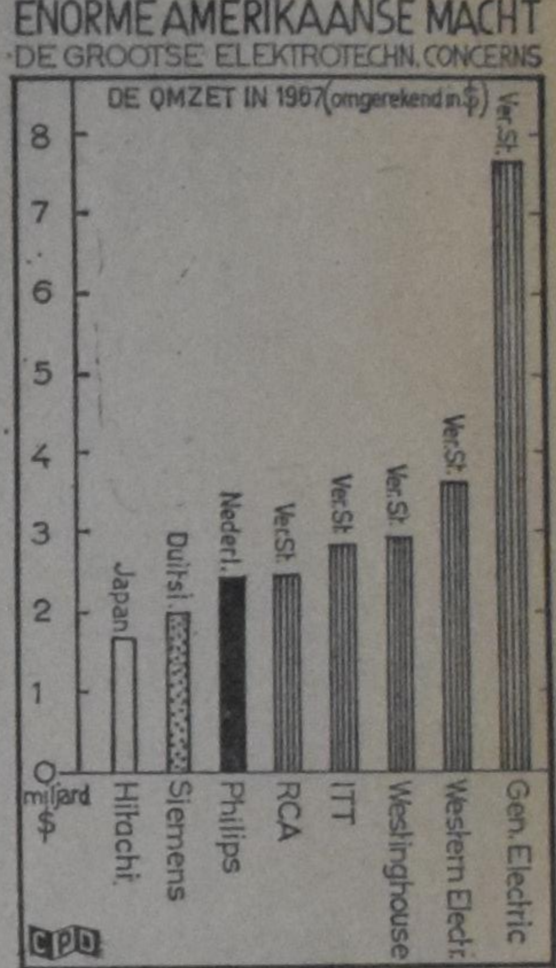
Last year's winner was Dr. C. Jack Mackenzie, who had charge of this country's atomic energy program in wartime and did so much to build up the National Research Council. Subsequently, as chancellor of Carleton University, he helped to put this young and growing institution on its feet.

The same strong impression of diversity was conveyed by the last batch of Order of Canada awards, with companionships going to such diverse people as A. Y. Jackson, the Group of Seven painter, and Louis Rasminsky, governor of the Bank of Canada.

Such awards do more than illustrate the versatility of our people. They help to make Canadians proud of the accomplishments of their compatriots, in many fields. For years there was common complaint that Canadians neglected to honour their own countrymen's achievements, and virtually ignored names which would have become household words in any other country. Even if it had done nothing else, centennial year would have been worthwhile for the new impetus it gave toward honouring Canadian achievement.

— The Financial Post.

ENORME AMERIKAANSE MACHT



DE ELEKTRO-GIGANTEN VAN DEZE WERELD

In de internationale wereld van de elektrotechnische concerns vormen de Amerikaanse bedrijven een bijna verpletterende overmacht wat hun omzet betreft. In de grafiek zijn de 8 grootste bedrijven van de wereld opgenomen. Vijf van deze hebben hun zetel in de Ver. Staten, al bezitten zij talrijke vestigingen in het buitenland. Het is tekenend voor de groeiende belangrijkheid van Japan dat Hitachi bij de grote 8 behoort. De Duitse Siemens staat op de 7e plaats. Siemens kent echter diverse vormen van samenwerking met het bedrijf AEG-Telefunken. Zou men de omzet van deze laatste bij die van Siemens willen tellen dan komt Siemens op de 3de plaats in de wereld te staan.

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltjes zijn in Nederland gemaakt en dragen kleurige afbeeldingen van bloemen.

OF U KUNT EEN BOEK KIEZEN

UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Ds. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

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